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REMARKS  
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THE GREEK NEW TESTAMENT  
B.W. NEWTON.

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Remarks on the revised standard  
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REMARKS  
ON THE  
REVISED ENGLISH VERSION  
OF  
The Greek New Testament.

BY  
BENJAMIN WILLS NEWTON.

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## Preface.

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LITTLE need be said in the way of Preface. That I regard with feelings of the most intense regret the publication of the Revised Version of the New Testament, will be abundantly evident from the remarks that follow.

I do not deceive myself with the expectation that my opinions will influence many: but as I have had the Greek Testament before me as a subject of constant consideration for more than half a century, and have formed on many controverted points a very decided judgment, I am anxious to leave with my Christian friends a record of my conclusions.

The passages specially considered in the present number are—

2 Tim. iii. 16.

Ephesians ii. 21.

Ephesians iii. 15.

Colossians i. 16.



The first chapter, which bears grammatically on the translation of the first three of the texts mentioned, was published by me several years ago, in a work entitled, "Occasional Papers on Scriptural Subjects."

It was read by my lamented friend Dr. Tregelles, who often expressed to me, in the strongest terms, his entire approval of its statements.

In the second chapter will be found some valuable observations of Dr. Tregelles on 2 Tim. iii. 16.

The questions raised in connection with the alteration of translation in all these passages, but especially in Colossians i. 16, are of vital moment.

## CHAPTER I.

### ON THE OMISSION OF THE GREEK ARTICLE BEFORE DEFINITE WORDS.

IN reading the Greek Testament, few things are more needful than to guard against certain very important errors of translation, that have, not unfrequently, been founded on the fact of the omission of the article before words which the context shows to be definite; and where, perhaps, the idiom of *our* language demands its insertion. Thus many are accustomed, because of the omission of the article, to translate *Νομος*, "law," or "a law," in passages where it certainly means "THE Law." Many have asserted that *Πνευμα Ἅγιον*, or *Πνευμα Θεου*, without the article, are not to be understood as indicating the Spirit personally. Some also have said that *πασα γραφη* should be translated "every writing," and not, "The whole Scripture," or "All Scripture:" and in Eph. iii. 15, they wish to understand *πασα πατρια* as meaning "every family," instead of what it really does mean, "the whole family."

The determination of the translation in such cases as *πασα γραφη*, "the whole Scripture"—*πασα*

## 6 ON THE OMISSION OF THE GREEK ARTICLE

οικοδομη, "the whole building," and the like, does not depend on any peculiarity in the use of *πας*, but upon the rules which regulate the insertion or omission of the article before the words with which *πας* is associated—such rules being entirely independent of the presence or absence of *πας*.

In Greek, proper names continually drop the article. Thus we find in Luke xxi. 24, *και Ιερουσαλημ εσται πατουμενη*, &c. To *Αιγυπτος* and *γη Αιγυπτου* we never find the article prefixed. And in Matt. ii. 3, we find *πασα Ιερουσολυμα*—*all Jerusalem*. "Personal proper names, (says Kühner, Gr. Gr. § 244. 7) as such, *i.e.*, so far as they in themselves denote merely individuals, do not take the article."

But the omission of the article is equally frequent before ordinary appellatives, when, in their use, they approach the character of proper names; as, for example, when they denote any thing that is *singular* or *isolated* in respect of its condition: or anything that is regarded as *preeminent in its class*, or is used as *the abstract representative of its class*: or anything that has *a corporate existence* or is *capable of being personified*: or objects of which *there is but one in existence*. In all such cases, appellatives are regarded as approaching, or attaining, the character of proper names, and may omit the article.

The following may be taken as a few out of many examples:—



I. Titular words, — words expressive of isolated condition of being or dignity, as

ὥς μονογενοὺς παρὰ Πατρός . . . John i. 14.

ἐλάλησεν ἡμῖν ἐν υἱῷ . . . Heb. i. 1.

υἱοῦ Δαυεὶδ, υἱοῦ Ἀβραάμ . . . Matt. i. 1.

No one would dream of translating *μονογενοὺς*—*an* only begotten, or *υἱῷ* *a* son. [I must recall this sentence, for I find that the Revisionists have given as an alternative reading, “*an only-begotten from a father.*”]

II. Abstracts, such as the names of virtues, vices, etc.

πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ,

κακίᾳ . . . Rom. i. 29.

πάσης ἀκαθαρσίας . . . Matt. xxiii. 27.

πάσα ἀδικία ἁμαρτία ἐστὶ . . . 1 John v. 17.

καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας 1 John i. 7.

πληρῶσαι πᾶσαν δικαιοσύνην . . . Matt. iii. 15.

III. Terms denoting corporate objects.

πᾶς οἶκος Ἰσραὴλ . . . Acts ii. 6.

ἐν ἐκκλησίᾳ . . . 1 Cor. xiv. 19.

ἐνώπιον ἐκκλησίας . . . 3 John 6.

ἐκκλησία πρωτοτοκῶν . . . Heb. xii. 23.

IV. Objects of which there is but one in existence, or which are confessedly singular.

“Thus *ἥλιος* is almost as frequent as *ὁ ἥλιος*, and *γῆ* for *ἡ γῆ* not unfrequent.”—*Winer*, I. 131.

And βασιλεὺς, when applied to the Persian King, was without the article—as if to mark him as the only King. Compare βασιλεὺς βασιλεων και Κυριος κυριων—THE 'King' of kings—THE Lord of Lords.

εμοι κοσμος εσταυρωται . . . . Gal. vi. 14.

Αποκαλυψις Ιησου Χριστου . . . Rev. i. 1.

Καιροι εθνων . . . . . Luke xxi. 24.

Παν αίμα δικαιον . . . . . Matt. xxiii. 35.

Before ῥήμα as meaning God's word, the article is omitted. See Rom. x. 17; Eph. vi. 17; Heb. vi. 5, in which cases it is followed by θεοῦ, and without θεου in Eph. v. 26.

A remarkable example of the omission of the article is afforded in Heb. xii. 22-24.

Προσεληλυθατε Σιών ορει·

και πολει Θεου ζώντος, Ιερουσαλημ επουρανιῳ·

και μυριασιν αγγελων, πανηγυρει·

και εκκλησια πρῶτοτοκων εν ουρανοις απογεγραμ-  
μενων·

και κριτη Θεῳ παντων·

και πνευμασι δικαίων τετελειωμενων·

και διαθηκης νεας μεσιτη Ἰησοῦ.

και αίματι ῥαντισμοῦ κρείττον λαλουντι, etc.

No one in translating this passage would think of saying, "ye are come to *a* Mount Zion, or to *a* city of *a* living God, or *a* heavenly Jerusalem, or *a* Church of the first-born," etc. The very fact

that the persons or bodies are "monadic," *i.e.*, *singular*—there being no other like them, is the reason of the omission of the article. Nor would the addition of *πας* make any difference. *Παν ορος Σιών* would mean, "*all* Mount Zion," not "*every* Mount Zion;" and *παση εκκλησια πρωτοτοκων* would mean "the whole Church of the first-born." Compare *πασα Ἱερουσαλημ: πας οίκος Ἰσραηλ: παν αἷμα δικαιον*, as quoted above, and *πας Ἰσραηλ*, Rom. xi. 26. Thus, we not only say, *Σωκρατης εφη*, "but even when an adjective is added we still say, *σοφος Σωκρατης*, *The wise Socrates*."—See Kühner, § 244. 7.

In ordinary Greek the omission of the article is even more frequent than in the New Testament. Thus we usually find *γενει*, nation, *πληθει*, etc., and not *τω γενει* as in the New Testament. See Winer I. p. 132.

The following examples, to which a multitude of others might be added, show how continually the article is omitted, even when *πας* is conjoined with the substantive, in the sense of "*the whole*":—

*παρην μεν οχλος πας Αχαιϊκου*

*στρατου* . . . . . Eurip. Hec. 521.

*συγην Αχαιων παντι κηρυξαι*

*στρατω* . . . . . Id. 530.

*σιγα πας εστω λεως* . . . . Id. 532.

*πας δ' επηυξατο στρατος* . . Id. 542.



- πας δ' ἀπώλλυτο στρατος . . . Æschyl. Pers. 278.  
 πας κατεφθαρται στρατος . . . Id. 716.  
 πασα γὰρ ἰσχυς Ἀσιατογενῆς  
     ὥχκε . . . . . Id. 12.  
 πασα χθων Ἀσιατις . . . . Id. 61.  
 ἐπὶ πασαν χθονα . . . . Id. 75.  
 Σουσων μὲν ἀστυ παν κεναν-  
     δριαν στενεῖ . . . . Id. 730.  
 νοσεὶ δὲ μοι προπας στολος . . . Soph. Œd. Rex, 169.  
 πας σε Καδμειῶν λεῶς . . . Soph. Œd. Col. 741.  
 κατειχ' αἰ παν στρατοπέδον  
     δυσφημίας . . . . . Soph. Philoc. 10.  
 στρατος πας ἡσπαζέτο . . . Id. 356.  
 πασαν κονὶν σῆραντες ἢ κα-  
     τειχε . . . . . Soph. Ant. 409.  
 πασα ὕλη . . . . . Hesiod. Op. 509.  
 πασαν ἀληθειαν . . . . . Hom. Il. 24, 407.  
 πασαι πύλαι—the *whole* gate. Il. ii. 809. See  
 Scott and Liddell, word *πας*.

In Josephus also we find, ποταμον Ἀρῶνα, ὅς . . . .  
 ἐκ τῶν τῆς Ἀραβίας ὁρῶν ὁρῶμενος καὶ δια πάσης  
 ἐρημοῦ ρεῶν, etc.—flowing through THE WHOLE  
 desert. Antiq. iv. Cap. v. In the Sept. also of  
 Is. xxiv. 10, ἡρημώθη πασα πόλις—Jerusalem  
 being the city referred to—"the whole was laid  
 waste."\*

\* In Hebrew, we find a similar use of כָּל. Like *πας*, it  
 sometimes means "*every*"; sometimes "*all*" or "*the whole*,"  
 even before words that have not the article. See, for example,

But a passage which is alone sufficient to decide the question, occurs in the Epistle to the Ephesians itself. Few will venture to dispute the meaning of *πας* in Eph. ii. 21, *ἐν ᾧ πᾶσα οἰκοδομὴ\* συναρμολογουμένη αὐξέει εἰς ναὸν ἅγιον ἐν Κυρίῳ*. "In whom the whole building fitly framed together groweth unto a holy Temple in the Lord." What possible meaning could attach to the passage if we were to translate *πᾶσα οἰκοδομὴ*, every building? The very fact that the building here mentioned is one, singular and pre-eminent in dignity, would lead us to expect that the article would be omitted: and a word which, when used without *πας*, drops the article, does not assume it when *πας* is added.

Eadie on the passage observes, "In the later Greek, as in the earlier, *πας* without the article bore the sense of *whole*. So in the New Test., Matt. ii. 3; Luke iv. 13; Acts vii. 22—*πας οἶκος Ἰσραὴλ*, phrasology based upon the usage of the Septuagint, 1 Sam. vii. 2, 3, Neh. iv. 16, so also in Josephus, Ant. iv. 5, *ποταμός δια πάσης ἐρημῶν ῥεων*."

The Dean of Canterbury (Dr. Alford) comments on the passage thus—"To a classical Greek ear any other rendering of *πᾶσα οἰκοδομὴ* than 'every building' seems preposterous enough." [Dr. A. must

Dan. ix. 11, כל-ישראל all israel: and Isaiah i. 5, כל-ראש, *the whole head*—כל-לבב *the whole heart*.

\* Such being the right reading, and not *ἡ οἰκοδομὴ* as in the received Greek text.

have overlooked the examples just given from Homer, Æschylus, Euripides, and Sophocles, when he wrote thus.] “But ‘*every building*’ (I again quote from Dr. A.) is here quite out of place, inasmuch as the Apostle is clearly speaking of but one vast building, the mystical body of Christ : and *πασα οικοδομη* cannot have Meyer’s sense, ‘every congregation thus built in’ : nor would it be much better to take refuge in the proper sense of *οικοδομη*, and render ‘all building,’ *i.e.*, every process of building, for then we should be at a loss when we come to *αυξει* below. Are we then to render ungrammatically, and to force words to that which they cannot mean? Certainly not : but we seem to have some light cast here by such an expression as *πρωτοτοκος πασης κτισεως*, Col. i. 15 ; which though it may be evaded by rendering ‘of every creature’ yet is not denied by most commentators to bear the sense of ‘all creation.’ Compare also Col. i. 23, *εν παση κτισει τη υπ’ ουρανον*. The account to be given of such later usage is, that gradually other words besides proper names became regarded as able to dispense with the article after *πας*, so as they said first *πασα Ιεροσολυμα* (Matt. ii.), and then *πας οικος Ισραηλ*, so they came at length to say, *πασα κτισις* (as we ourselves, ‘all creation,’ for ‘all the creation’) and *πασα οικοδομη* when speaking of one universal and notorious building.”—*Alford in locum*.

The Bishop of Gloucester too acknowledges that



it is safest to adopt the usage of the later Greek,\* and to translate *πασα*, *tota* (the whole), and refers to the expression *πασα επιστολη*, *tota epistola*. Ignat. Eph. § 12.

Now it is wonderful that after these admissions in the case of *πασα οικοδομη*, there should be hesitation in adopting the same rule in the case of *πασα πατρια*. The same one body, singular and pre-eminent in its privilege, is indicated both by the words "building" and "family." The same well-known rule which would cause the omission of the article before *οικοδομη*, would cause it likewise to be omitted before *πατρια*. Nor is the absurdity and error that would be involved in translating *πασα οικοδομη* "every building," less than would result from translating *πασα πατρια* "every family."

"We are to take," says Olshausen, *πασα* in *πασα πατρια* in the sense of 'entire,' even though the article be wanting." So also Junius: "Ex quo *tota* familia in cœlis et in terris nominatur." The Geneva version 1557, translates "Of whome is named the whole familie in heaven and in earth." And the Authorised, † "Of whom the whole family

\* The numerous examples supplied by Sophocles, Euripides, etc., do not belong to the later Greek. Their *iambics* certainly show the force of words in ordinary conversational Greek. *Πας στρατος*, *πας ὄχλος*, *πασα πολις* were certainly not regarded as solecisms.

† This is the more important, because their attention must have been thoroughly called to the subject, inasmuch as

in heaven and in earth is named." "Recte," says Wolff, \* "Anonymus Anglus in annotationibus Latinis accipit de totâ ecclesiâ triumphante et militante, eâque Judaicâ (qualis scilicet olim erat genuina) et Christianâ."

We may then lay it down as an established rule in Greek, that a word is entitled to drop the article, whenever, in virtue of its application to an object of singular dignity or preeminence, or as being the only one of its class, it approaches the character of a proper name.

Nor is this habit confined to the Greek language. In English we have many words approaching the character of proper names, which frequently drop the article. We may either say, "Parliament is sitting," or, "The Parliament is sitting"; "Convocation has decreed," or, "The Convocation has decreed"; "Earth trembles," or, "The Earth trembles." The Romanists say, "Holy Church has appointed." The omission of the article before "Scripture" and "Holy Scripture," is just as frequent as its insertion. The arbitrariness of usage, however, is very marked in our insertions and omissions of the article. We might have expected that it would have been omitted before the personal name—"Holy Ghost." It seldom however is omitted; never, indeed, except

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other translators (Wicliffe for example) who had preceded them, had translated differently.

\* I do not quote Wolff as an authority.

in personal addresses of prayer or praise, as when we say,

“Praise Father, Son, and Holy Ghost”;  
and again,

“Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire.”

In Greek, however, we continually find the article omitted before *Πνευμα Κυριου* and *Αγιον Πνευμα*, where those expressions apply to the Spirit personally. To imagine therefore, that *Πνευμα Κυριου* and *Αγιον Πνευμα* mean something less than the same words with the article prefixed, is fatally erroneous. Will any one say that the Holy Spirit personally is not equally referred to in Acts v. 9—“to tempt the Spirit of the Lord” (*το Πνευμα του Κυριου*) and Acts viii. 39—“The Spirit of the Lord caught away Philip,” where we find simply *Πνευμα Κυριου*. If there could be any doubt on such a question, it is removed by the 29th verse, where the Spirit that spoke to Philip (unquestionably the same Spirit that caught him away) is called *το Πνευμα*. In the same context, therefore, the terms *Πνευμα*, and *το Πνευμα*, are applied to the Spirit as a Person. The same is the case in Acts xix. 2. *Ει Πνευμα Αγιον ελαβετε πιστευσαντες*, “Did ye, when ye believed, receive the Holy Ghost?” They had not believed, for they had only heard of John’s baptism, not of Jesus’, and they replied, “We did

not even hear whether there be the Holy Ghost," *Ἀλλ' οὐδε, εἰ Πνευμὰ Ἅγιον ἐστίν, ἠκουσαμεν*. Then Paul preached to them Jesus—they believed, and were baptized, and afterwards the Holy Ghost came upon them—*ἦλθε το Πνευμα το ἅγιον ἐπ' αὐτοὺς*.\*

There can scarcely be a greater error than to suppose that words to which the article is not prefixed are necessarily indefinite. On the contrary, both in Hebrew and in Greek, the article is in numberless cases omitted before words that are preeminently definite. What could be more definite than those first-recorded names which God gave to certain works of His hand at the moment of their creation? Yet no article is prefixed to them. He called the firmament, Heavens (שמים)—the gathering together of the waters, Seas (ימים)—the dry land, Earth (אֶרֶץ); and Adam called her who had been taken from his side, Woman (אִשָּׁה). Nothing could be more definite than these names: and proper names, such as Eve, are unquestionably definite. The article (which is a later invention of speech) should be called *deictic*, rather than definite, its use being to direct attention to the object spoken of *in connexion with some of its relations*—such relations having reference either to the person who speaks and his thoughts, or to the person addressed and his thoughts. Sometimes the

\* The baptismal formula is thus expressed in *Acta Barn.* p. 74—"εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος." *Winer*, III. § 9.

relation pointed out by the article is one of identification with the same object previously mentioned—if not directly, yet by implication: sometimes its force is one of contrast with some other object directly opposed to it, as when Israel shouted, “The Lord he is THE God: The Lord he is THE God,” *i.e.*, the God whom we now recognise, in contrast with that Baal whom we have been worshipping. Thus the article introduces an added thought respecting the relation in which the objects spoken of stand, either to the thoughts of the speaker, or those addressed; but it does not give definiteness to that which is already definite. The article may be used to point out, perhaps emphatically, the definiteness of a definite object: but such emphatic designation of definiteness does not *give* that definiteness, for it exists already. The omission of the article therefore before words confessedly definite (for of such only I am now speaking) has no other effect than to make such words the signs of simple or incomplex, instead of complex, notions. Thus *Θεός* is simply God: but *ὁ Θεός* means either “He whom I affirm to be God”: or, “He that is known as God”: or, “He that is recognised by you or others as God”: or, “He who has been referred to already as God”: or, “He who is God in contrast with another who is not God,” &c., &c.,—the context always showing which of these connected thoughts is to be associated with the expression. Definite words, *without* the article, denote



the object as abstract and separate from its relations; *with* the article they denote the object in connexion with certain relations with which it is the desire of the speaker to associate it. It is therefore in strict consistency with the nature of the article, that it should be omitted whenever the object spoken of is to be presented as unique, preeminent, or isolated.

Another text to which it is very important to apply these principles is 2 Tim. iii. 16—*πασα γραφη θεοπνευστος και ωφελιμος προς διδασκαλιαν, προς ελεγχον*, etc., which, because of the omission of the article before *γραφη*, many have wished to render, "Every inspired writing," or, "all Scripture that is inspired, is also profitable," etc.—and so Rom. i. 2, *εν γραφαις αγιαις*, they wish to translate, "in holy writings," instead of, "in the Holy Scriptures": and Rom. xvi. 26, *δια τε γραφων προφητικων*, is by some translated, "by means of prophetic writings," instead of, "by means of the Prophetic Scriptures."

We can hardly speak too strongly in condemnation of all these translations, especially the first. The omission of the article before *πασα γραφη*, "all Scripture," is in perfect consistency with the rules that regulate the article: but its omission before *θεοπνευστος*, *if* that word were used to define and limit *γραφη* ("all Scripture that is inspired," or, "every writing that is inspired") would be contrary to all rule. Besides, if *και* is to be taken, not as copulative, but as emphatic, it would throw its emphasis

ον ωφελιμος, useful. Now can we suppose it possible that the Apostle would *emphasize* such a truism as that every writing inspired by God is *useful*? Who would doubt it? We may need to be taught *for what* Scripture is useful, and what its effects will be when it is rightly used; and, accordingly, *that* is made the subject of this passage: but neither Timothy, nor any one else who revered God, could need to be taught (and that emphatically) that everything inspired by God must be *useful*. Would any one think of translating Hebrews iv. 13, "all things that are naked, are also bare," etc., παντα δε γυμνα και τετραχηλισμενα, etc.—yet this, as regards collocation of words, is a strictly parallel passage.

Another passage, the translation of which it is no less important to guard, is 1 Peter iv. 11. ει τις λαλει, ως λογια Θεου. This, because the article is omitted before λογια, some wish to translate, "if any man speak, let him speak as oracles of God." The fact that "any man," and the connected verb, are singular, and "oracles" plural, might be supposed to guard against such a perversion of the passage. But even if it were otherwise, was every teacher and every person who spoke in the assemblies of the Church, exalted into the place of infallibility and made an oracle of God? There can be no stronger word than "oracle" to indicate absolute infallibility. It is in three other places, used in the New Testament, but only to denote the authority of Holy Scripture. See Acts vii. 38.—"Living

oracles to give unto us." Rom. iii. 2.—"Unto them were committed the oracles of God." Heb. v. 12.—"The first principles of the oracles of God." It is a word never applied to *persons*, not even to the Apostles, although all that they wrote or spoke or sanctioned, avowedly in their official character as Apostles, was infallible Truth. But the ordinary teachers and speakers in the Church were not infallible even when the miraculous powers of the Holy Ghost were not withdrawn. See in proof of this 1 Cor. xiv. 6, where the different kinds of ministry are thus classified—"by revelation, by knowledge, by prophesying (in the New Testament sense as defined 1 Cor. xiv. 3), or by teaching." Of these four classes the first only was "by revelation"; and that was only occasional, and when it was vouchsafed, other ministrations, not having the same infallible character, were, for the time, silenced. See 1 Cor. xiv. 30. It may suit the presumption of later days to exalt teachers into the place of "oracles"; but the Apostles do not do this. On the contrary, they command all teachers and speakers to speak as THE oracles of God (*i. e.*, the Holy Scriptures) speak.

Another, and the last instance to which I shall at present refer, is the omission of the article before *νομος* in cases where it unquestionably denotes "THE Law." See Rom. ii. 14: "For when the Gentiles who have not THE Law by nature"—*τα μη νομον εχοντα φυσει*. And Rom. ii. 13: "Hearers of

THE Law" — *ακροαται νομον*: "doers of THE Law," *ποιηται νομον*. (See Tregelles.) See also Rom. ii. 27, and iii. 31, and iv. 13; Philipp. iii. 5, 6, and 9; Heb. vii. 12, and many other instances as given by Winer, Gr. Gr. iii. § 19.

As respects the meaning of *πατρια*, in Eph. iii. 15, there can be no doubt that it means "family": not indeed in the restricted sense of that word, as when we apply it to one household, but in that wider sense (answering to the Latin "*gens*,") in which we are accustomed to speak of the family of the Plantagenets, the family of the Tudors, etc. — meaning those of a common stock or kindred. The word in Hebrew to which it answers is *משפחה*, which our translators rightly render "family," or "kindred." Of this we have hundreds of instances in the Old Testament. That *πατρια* is the word in Greek that answers to *משפחה*, we have inspired authority for saying: for although the Septuagint in Gen. xii. 3 render it, as they frequently do elsewhere, by *φυλη*, "tribe," yet the inspired writer in the Acts rejects *φυλη*, and adopts *πατρια*. "In thy seed shall all the kindreds (*משפחות*, *πατριαι*) of the earth be blessed." (Acts iii. 25.) In the enumerations of the Hebrews, the particular *tribes* were divided into *families* (*משפחות*), and the families into *fathers' houses* (*בית האבות*). 'Number the children of Israel according to their families and their fathers' houses.' (Numb. i. 18.) — *Gesenius*. Thus we read of Joseph, that he was "of the house, as well as of the family

of David"—ἐξ οἴκου καὶ πατρίας. He would have been of the *family* of David, if he had descended from any of Jesse's sons: but he would not in that case have been of the *house* of David.

In Israel, there were of course, multitudes of those "households" and "families." There, as in every thing earthly, increase produced division and virtual separation. But in the Heavenly Family it is otherwise. Although gathered from various sources, (for what more contrasted than Gentile and Jew,) yet in Christ they are knit into everlasting unity. As we say one God, one Father, one Lord, one Spirit, so also we say, "*one family*." To this family there is none other like. Its calling and its dignity is singular, peculiar, isolated. We can well understand, therefore, why we should say *πασα πατρια*.

A habit prevailed once with many, of translating *πατρια* in this passage as if equivalent to *πατροτης*, "paternity": but this practice has been wisely renounced by recent commentators. See for example Alford, Eadie, Ellicott, &c. It is wonderful how such a translation could ever have gained currency. Suicer, after observing that *πατρια* in this passage denotes "the Church triumphant and militant," quotes the following—*πατριαν δ' ονομαζει το συστημα των εις τον θειον καταλογον συντελουντων*: *coetus seu collectio eorum qui divino annumerantur catalogo*. *Greg. Nyss.*, as amended by Suicer. Herodotus uses *πατρια* in the same sense. See Herod. I. 200.



One part of the Church have ceased from their militancy, and their spirits are with Christ above the heavens, waiting: the other part have not yet passed through their time of militancy; but they belong to one family, and the name of the Father is placed upon them all.† “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over (ἐπι) all, and through you all, and in you all.” Such is the relation of the Father to the family of faith. But it is utterly untrue of the families of Earth. Shall we then venture to alter ALL into EVERY?

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## CHAPTER II.

## NOTE OF DR. TREGELLES ON 2 TIM. III. 16.

*“ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”*

In one of his works,\* Dr. Tregelles, after quoting these words, comments on them thus:—

To some, who are aware that much controversy has been carried on over this text, it may seem as if I were *assuming* the English version to be correct. I do so assume, because the words will really bear no other rendering, without violence to both sense and construction.

The other rendering proposed, which was defended by the late Dr. Pye Smith, was,—“Every writing, divinely inspired, [is] also profitable”; it was thus that he avoided the difficulty which this text presented to the theory which he maintained during one part of his life, in opposition to the authority of the book of Canticles. This text, as commonly understood, must include all Scripture, Jewish or Christian, as given by inspiration of God: and thus it precludes *our* forming a judgment, whether a writing be inspired or not, from what *we* may think as to its utility.

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\* See “Remarks on the Prophetic Visions of the Book of Daniel,” p. 266. *Bagster*.

In the first place, I remark that *γραφὴ* has a technical or appropriated meaning so that it cannot be rendered by merely "writing"; it means *Scripture*, just as we use the word in the definite sense of *Holy Scripture*, and not merely something written. To make this appropriated sense of *γραφὴ* yet more certain here, *ἐπὶ γράμματα* have been mentioned immediately before. If it be asked why *γραφὴ* has not the article here, one reason may be that, if it had, it *might* be supposed that it limited the sense to the *ἐπὶ γράμματα* of the preceding verse, which were only the *Old Testament*; whereas the assertion is here more general, *πάντα γραφὴ*, all *Scripture*. (See also 2 Pet. i. 20, *πάντα προφητεία γραφῆς*.)

Why then, keeping *Scripture* in its appropriated sense in the translation, may it not be rendered "All *Scripture* that is divinely inspired is also useful"? I ask, does not this rendering imply that there is some *Scripture* which is not divinely inspired? Does not that idea immediately exclude the appropriated sense of the word? and who could need to be told that all divine *Scripture* is *useful*? These renderings give the word *καὶ* an emphatic, not a connective, meaning; and yet it is an emphasis which weakens the force of the sentence; and we may well ask, where *καὶ* can be found as emphatic in such a position? it would lay a stress on *useful*, and not on the important words which follow; as if we were to say, that it is *useful* for doctrine, etc. (though perhaps not *essential*).

We could not think it probable that an apostle would solemnly bring forward a statement so meagre; and surely we might ask for some Greek authority for taking the words in so peculiar a manner. Dr. Pye Smith, indeed, (with whom while living, I discussed this verse, in print, bringing forward the principal points now advanced,) said that he believed that no phrase, exactly similar, could be found, and thus he alleged no authority, scriptural or classical.

But a similar passage, in form and construction, is found, and that in the New Testament itself. The Holy Ghost has thus vindicated His own use of words. The two passages may thus be looked at together :—

2 Tim. iii. 16, Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος, κ.τ.λ.

Heb. iv. 13, Πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ.

If, then, the proposed rendering of the passage in 2 Tim. were correct, then that in Heb. iv. must be translated, “Now all naked things are ALSO open to the eyes of Him with whom we have to do.” Would not this rendering refute itself? Instead of the passage speaking of the all-searching character of the eye of God, it would limit Him to the beholding of naked things,—those, in fact, which are equally exposed to the sight of man.

Also, in 1 Tim. iv. 4, Πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, could not be rendered “Every good creature of God is ALSO nothing to be rejected.”

Efforts have been made to press the Vulgate into the defence of the above rendering of 2 Tim. iii. 16; the common Clementine Vulgate does, indeed, insert *est* after *utilis*, and it also omits the *καὶ*: this last point would aid *that rendering* greatly, for it would give it a better sense. Omnis Scriptura divinitus inspirata utilis est ad docendum. All Scripture that is divinely inspired is useful for instruction. There are, however, no critical testimonies which could sanction such an omission of the *καὶ*; and even the Vulgate itself, in the oldest and best copies (e.g. the Codex Amiatinus) reads exactly like the Greek, Omnis Scriptura divinitus inspirata ET utilis ad docendum. (The MS. reads *thus*, and not with the words *transposed*, as in Tischendorf’s edition of its text.)

Thus futile are the attempts to set aside the common ren-

dering and acceptation of this verse. I called it, in the year 1839, "much mis-spent labour and false criticism," and so I advisedly call it still. De Wette, whose predilections would not have led him to translate so as to uphold Scripture authority too strongly (though he learned in his last years that "Jesus Christ and Him crucified" was his only hope) rendered the verse, "Jegliche [heilige] Schrift is Gott-begeistert und nütz zur Lehre," u.s.w. "Every [holy] writing (or Scripture) is God-inspired, and useful for instruction," etc. This, as to the main points, such as the force and use of *καὶ*, supports the true bearing of the passage.

Since writing the above, I have looked at the fourth edition of Dr. Pye Smith's "Scripture Testimony," where he notices the passage, Heb. iv. 13 (which had been pointed out as perfectly parallel to 2 Tim. iii. 16), only by saying that "the intervention of *δὲ* is an index to the subject on the one hand, and the predicate on the other";—a remark which has no bearing whatever on the construction, which is *not* indicated by *δὲ*, but by the force of the whole expression. Dr. Pye Smith adds, in a note, that a friend has pointed out to him a dissertation of Galen, entitled, "*Ὅτι ἄριστος ἰατρός καὶ φιλοσοφός*." "A closer parallel (he says) to our passage we can scarcely expect to find in the whole compass of Greek literature. Of its construction, it is impossible to doubt. It is, 'That an accomplished physician is also a philosopher.' But if it were rendered in the way which I am compelled to protest against, as applied to the words of the apostle, it would come out thus, 'That an accomplished man is a physician and a philosopher.'"—I only reply, that the sentences are *not* parallel; to make them *seem* to be such, the words of Galen must be transposed thus, "*Ὅτι ἰατρός ἄριστος καὶ φιλοσοφός*," and then the rendering would be, "That a physician is a very excellent person and a philosopher." Dr. Pye Smith seems to have wholly overlooked the force of *καὶ* as standing between the two adjectives;



otherwise he could never have thought the words in Galen parallel.

Such are the remarks of Dr. Tregelles. They are unanswerable. It may, I believe, be safely affirmed that in no Greek writer of any age can one single example be found, in which *καί* following an adjective belonging to the subject of the proposition, is made emphatic of another adjective belonging to the predicate; unless there be some word in the sentence that distinctly marks that one adjective belongs to the subject and the other to the predicate. *καί* cannot be omitted. The MSS. authority for its presence is unquestionable. It can only be taken as a copulative, connecting *θεοπνευστος* and *ωφελιμος*, and making them both parts of the predicate. The restricted meaning of *γραφη* referred to in the next chapter is another evidence of this.

The times are peculiar. Formerly the Scriptures were assailed by avowed Sceptics only: but now men of repute (*οἱ δοκουντες εἶναι τι*) undermine it: some like Dr. Pye Smith, rejecting the Canticles; others the Book of Daniel, and so on; whilst multitudes aver that the Scripture is not to be regarded as authoritative in any questions that are not moral or religious—forgetting that if the Scripture can be false in one thing, it may be false in everything. When the Lord Jesus said, “the Scripture cannot be broken,” He stamped with the seal of

His authority every Book recognised as belonging to the Jewish Canon: and the Canticles, Daniel, and the historic Books, were therein included. Of all of them, and of every part of them, He said, "The Scripture cannot be broken." They are all included in "the Scripture of *Truth*." God forbid that we should mistranslate Scripture even to defend Truth: but surely we will not allow a positively true translation, adopted by the Geneva Version, by our own Authorised Version, and sanctioned by Calvin, Beza, Bengel, Turretin, the Westminster Confession, and a host of other authorities, to be wrested from us. It is a text that we need to repeat to ourselves every day: "ALL Scripture is given by inspiration of God."

We shall do well to remember the words of the late Bishop of Peterborough—the lamented Dr. Jeune.

"The human element, that is, error and imperfection, having once been admitted in the Bible and Christ, the Bible and Christ shall be extolled, studied, venerated as Divine, held out as the noblest models and rules of life. Whole existences shall be devoted to the language, to the antiquities, to the history of the Bible. The story of Abimelech shall, if you will, be studied with more care than Christians have hitherto, for the most part, given to the words spoken by the Lord Himself. Every fragment shall be gathered that nothing be lost. Christ too shall be loved

with more than a Christian's love. Christ shall make tongues eloquent. Christ shall be the whole of Christianity. Let Him but bow down to our inward light, to Him shall be given all the kingdoms of the world, and He shall be set on the pinnacle of the temple."—*Charge of Bishop Feune, 1867.*

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## CHAPTER III.

TRANSLATION OF 2 TIM. III. 16, EPH. II. 21, AND  
III. 15, CONSIDERED.

THE citations given in the first chapter sufficiently prove, that as the only right translation of *πας στρατος* is, "all the army," and of *πασα πολις*, "all the city," and of *πας ἐρημος*, "all the wilderness," so the only right translation of *πασα γραφη* is, "all the Scripture," or "all Scripture."

*ΓΡΑΦΗ*, in the New Testament, is a word of singular dignity. It is never used (as *γραμματα* and *ῥημα* sometimes are) of *human* writings or utterances. *Γραφη* is *appropriated to that which is written by the authority of God*. "WRITE [*γραφον*]: for these words are true and faithful," Rev. xxi. 5. Everything thus written is stamped with the truth, faithfulness, and authority of God. The very word *γραφη*, therefore, wherever used in the New Testament (it is used fifty-one times), carries with it the notion of Divine authorship and authority. It is *not used* of uninspired writings.

Consequently such a statement as, "every SCRIPTURE inspired of God," is inadmissible. It would be as absurd and misleading as to say, "Every Parliament that has legislative powers." There can be no Parliament that has *not* legislative powers;

and there can be no Scripture that is *not* inspired of God. We may rightly affirm that "Every Parliament *has* legislative power"; we may rightly say that "All Scripture *is inspired* of God"; but that is a very different thing from using language that implies that there may be a Parliament that has *not* legislative power, or that there may be Scripture that is *not* inspired of God.

If it had been the intention of the Apostle to say, Every WRITING inspired of God is profitable, etc., he would not have used *γραφη* at all; because, as I have already said, *γραφη* in the New Testament is only used of writings that are avowedly inspired. He would have used *γραμματα*, and have written thus, *παντα γραμματα* or *παντα τα γραμματα τα θεοπνευστα ωφελιμα εστι*. There would have been no *γραφη*, no *και*, and (according to ordinary rule) the article would have been inserted before *θεοπνευστα*, which would thus have been marked as forming a part of the subject, and as defining and limiting *γραμματα*.\* I maintain,

\* The following are examples of the article prefixed to attributives that define the noun to which they belong. The article is more peculiarly needed when such attributives *narrow* the signification of the word to which they are attached, or when it might be doubtful whether the attributive belongs to the subject, or to the predicate, of the proposition.

*η πιστις υμων η προς τον θεον.* 1 Thess. i. 8.

*της διακονιας της εις τους αγιους.* 2 Cor. viii. 4.

*ταις φυλαις ταις εν τη διασπορα.* Jas. i. 1.

*αδελφοις τοις εξ εθνων.* Acts xv. 23.



therefore, that the *only* way in which the words of the Apostle (πασα γραφη θεοπνευστος και ωφελιμος, etc.) can rightly be rendered, is that adopted in the Genevan and in our Authorised Version, as also by Calvin, Beza, Bengel and Francis Turretin—no mean authority. Indeed I know none who have abandoned the right translation, that have not been misled, either by their neglect of the rules afore referred to respecting the omission of the Greek article before definite nouns, and the force of *πας* when prefixed to collective anarthrous nouns; or else have been influenced, either by having Romanising or Neologian tendencies, or by the desire of conciliating those who have. None who regard Scripture in the way in which we are commanded by God to regard it, could, for one moment, accept a form of words that implies that there may be some *Scripture* that is *not* inspired of God. Doubtless such a translation will be eagerly welcomed by the masses around us, for it well suits the temper of the day. It will be welcomed by Sacerdotalists, who worship the living voice of the Spirit in the Church, and wish to make “Holy Church” the interpreter of Scripture, and the supreme judge of what is, and is not, to be received as Scripture. It will subserve the purposes of many others, who in like manner, bow down before a supposed “living voice of the Spirit in the Body,” and mistrust (just as do the Romanists) every interpretation that is not sanctioned by “the Body.” It will suit the

Neologian, who would have each man to test everything by a supposed "verifying faculty *within*": it will please those who make "Naturus" God: it will suit the negligent and the careless, who wish to avoid the irksomeness of subjection to an authoritative rule: it will suit all who wish to substitute self-government for the government of God.

We cannot wonder that the same tendency of mind that led to *πασα γραφη* being rendered "*every Scripture*," should have also led to the translation of *πασα οικοδομη* as "*every building*"; and yet this translation was strongly condemned by Dean Alford, and formerly by Bishop Ellicott and Dr. Eadie (two of the Revisers) in their respective commentaries. The tenor of the whole passage demands that *πασα οικοδομη* should be translated "*the whole building*." The unity of the one "Church," the one "family," the one "body," the one "inheritance," the one "building," is the great theme of the Epistle to the Ephesians; its great object being to declare that Jew and Gentile, once sundered, are brought together into one, finally to form one glorified Temple eternal in the Heavens, for the inhabitation of God by the Spirit. The work of the Apostles and of the Prophets (knit together in Christ as the chief corner-stone) forms *one* foundation, and on it believing Jews, and believing Gentiles, are together builded, and so "THE WHOLE BUILDING" fitly framed together, advances. The very object of the passage is to show that the stones and

component parts of the structure, are builded together so as to form one Temple. The plural form *πασαι αἱ οἰκοδομαι*, and not *πασα οἰκοδομη* would unquestionably have been used if different parts of the same structure had been indicated. But the plural form is *not* used. As in the case of *γραφη, πολις, στρατος, προφητεια, ἀποκαλυψις, πατρια*, &c., the singular *οἰκοδομη* is used *without the article*, in order to denote the severance of the one building into its distinctive and isolated pre-eminence. So used, with *πας* prefixed, the necessary translation is, "*the whole building.*" Even Olshausen says, "*πασα οἰκοδομη*, must not be rendered 'every building,' (since mention is made 'here of the one Temple only) but 'the whole building.' In the Greek of later times" [and early times also] "*πας* often has the meaning *totus* 'even without the article.'"—*Olshausen in locum.*

All Neologians and Pantheists, and all who believe that the totality of created things were created IN the Son, before all worlds, and all who say that Christ is in every man born into the world, will of course welcome the "revised" translation of this passage as enabling them to find in the Scripture an apparent sanction for their doctrine. It will soon be said that Scripture warrants our saying that Judaism, Mahomedanism, Brahminism, Romanism and the like, are only different compartments in the same holy Temple. No doubt if Christ be in every man, as the disciples of "the new cul-

ture" say, every moral construction of men throughout the whole world must be regarded as something that belongs to the one Temple of God : for every one in whom Christ is is "a living stone." Shall we set aside the rules of language and the testimony of facts in order to neologianise the Scripture?

All who appreciate the awfulness of that delusion which leads men to assign to the unregenerate world such relations to God as belong only to the family of faith, will instinctively shrink from the translations we are now considering. Another of like character is the rendering of *πασα πατρια* in Eph. iii. 15 : "For this cause I bow my knees unto the Father, of whom THE WHOLE FAMILY in Heaven and in earth is named," etc. For "*the whole family*" it is proposed to substitute "every family."

Compare with the "*of whom*" (ἐξ οὗ) of this passage the words "*of one*" (ἐξ ἑνος) of Hebrews ii. 11. In the second of Hebrews we are told that Christ "taketh not hold of angels," or of mankind generally, but that "of the seed of Abraham He taketh hold."\* The seed of Abraham are the family of faith, for as many as are of faith, the same are the children of Abraham. See Gal. iii. 7. Of these the appointed Captain of their salvation

\* This passage is rightly rendered by the Revisers thus : "For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham." The apostle does not say that Christ taketh hold of the seed of *Adam*, but of the seed of *Abraham*.

“taketh hold,” and so they are brought by God, *as His Sons*, unto glory, being of one parentage or fatherhood with Christ their Sanctifier, “for which cause He is not ashamed to call them brethren.” The Epistle to the Ephesians, as I have already said, is pre-eminently the record of the peculiar and distinctive blessings of this one family. There is indeed another fatherhood which God holds towards men as His creatures; but it, like every other mere natural relation of man to God, has been marred through sin. Abundant mercies are given, involving corresponding responsibilities, but these responsibilities are unanswered. Light comes, but the darkness comprehends it not, and man remains in alienation and hopeless distance from God. But it is otherwise with the redeemed family of faith. They are ransomed. They are placed under the acceptableness of the meritoriousness of the Holy One. *Their* standing is in the Second Man—the last Adam. They “know the love that passeth knowledge, that they may be filled into all the fulness of God.” “There is one body and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over (*επι*) all, and through all, and in you all.” There is *only one family* of whom these things can be spoken.

Circumstantially, this one family is, for the present, divided, for the spirits of some, “unclothed,” are waiting with Christ in Heaven, whilst others,

yet in the body, are militant in the earth. Even in the millennial age, when the First Resurrection shall have taken place, and brought a multitude "whom no man can number" into glory above the Heavens, there will still be some of the one family whose place will be earth, until the hour of final resurrection shall have come, when all the redeemed shall meet for ever in the new Heavens and new Earth. Thus, during the present, and during the next Dispensation, part of the one family will be on earth, part in Heaven; but they will nevertheless be one family, having the same heavenly parentage, alike chosen in Christ, alike redeemed and sanctified by the same blood, dwelt in by the same Spirit, watched over by the same Shepherd, and finally be brought into the same glory. Well therefore may such a family as this be denominated *ΠΑΤΡΙΑ* (the article being omitted), on the same principle that the Scripture is called anarthrously *ΓΡΑΦΗ*, no article being prefixed. Not to belong to this family is perdition; to belong to it is sure and everlasting blessing. Weighty therefore and solemn is the truth conveyed by the words, "Of whom THE WHOLE FAMILY in Heaven and in earth is named." Shall we alter these words into *every family*? Is it true that all the families of earth—unbelieving men, servants and worshippers of Satan, not of God, is it true that they bear the name of the Father? Is it placed upon them? Are they being filled "unto



all the fulness of God?" Neologianism and Pantheism may tell us so; but shall we listen? Shall we alter the Scripture so as to sanction falsehood?

I had intended here to conclude the present chapter, but there are other cases in which the rule respecting the omission of the article before definite words has been so strangely violated, that I am unwilling to pass them over unnoticed. In some cases, indeed, the objectionable rendering has been placed in the margin; but surely the margin should be reserved for renderings that are reasonably dubious, and should not record translations that are absolutely wrong. The multiplicity of these alternative readings is one of the most objectionable features in the Revised Version, for it multiplies doubt, and throws an air of uncertainty over passages where really no uncertainty exists. The result is that many are asking (not unreasonably) whether the Greek language is so indefinite as to preclude the possibility of translating it with certainty.

As there is only "one name given among men whereby we must be saved," so there is only "one righteousness" recognised in the Courts of God as valid for the justification of sinners. He has prepared that righteousness; and His Courts recognise it—and it alone. Consequently, it is called "THE righteousness of God." The reason why the article is in Greek omitted in designating it, is because this righteousness is so unique that there is nothing

like it. It is the *one* justifying righteousness provided by God. Accordingly our Authorised Version, as well as those of Wicliffe, Tyndale, Cranmer, and Geneva, all translate *δικαιοσυνη θεου*, in Rom. i. 17, "THE righteousness of God": but in the Revised Version it is rendered "*a* righteousness of God." The like is done in Romans iii. 21. The Authorised Version, and the other versions to which I have referred, repeat the rendering, "THE righteousness of God." But the Revised Version again says, "*a* righteousness of God is manifested." Is it meant to imply that there are other forms of righteousness that God will accept? It may not be thus meant by the Translators; yet many will so interpret the words. Such a rendering well suits the notions of those who say that there are many "families" on whom the name of the Father is named; that there are many "buildings" in the one Temple; and many gates, and many ways to the Heavenly City. Let it be remembered then, that the Scripture never speaks of "*a* righteousness of God." It is a wrong and misleading translation.

In translating John i. 14, the Revisers, abandoning their general habit, have rightly rendered *μονογενης παρ πατρος*, "*The only begotten from the Father*," and have placed this rendering in the text; but we find given in the margin, as an alternative translation—"an only begotten from a father."\* Is this an over-

\* We might expect such Translators to render *πρωτοτοκος*

sight, or is such a translation really proposed as admissible? It certainly would be useless to argue with any who would deliberately defend it.

Such a rendering as this is so extravagant that it is not likely to be very harmful. Nevertheless, it should be noted as showing the consequence of abandoning right rules respecting the use of the article. But the renderings of 2 Tim. iii. 16, Eph. ii. 21, and Eph. iii. 15, are not harmless. They are pregnant with disastrous consequences. If there were no other grounds of objection, the presence of these renderings would render it the duty of all who value the truth of God to resist the circulation of the Revised Version.

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*πασης κτισσεως*, "a first-born of every creation," or "of every creature."

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## CHAPTER IV.

ON THE ALTERATION OF THE TRANSLATION OF  
COLOSSIANS I. 16.

GREAT as is the importance of the alterations we have been considering, we have now to examine one of still greater importance. In the Authorised Version of Col. i. 16, we read :

“For BY Him [the Son] were all things created.”

This rendering is, in the Revised Version, altered, and we are asked to read :

“For IN Him were all things created.”

This is a change of vital moment. Dr. Tregelles, who would have argued as strenuously on this as on the preceding questions, was wont to translate the words *πρωτοτοκος πασης κτισεως* (which occur in the verse preceding that which we are considering), “The First-born before all creation.”\* This is a title belonging to the Eternal Son—One elsewhere called *μονογενης θεος*, “God only begotten.” As a proof that He was the First-born BEFORE all Creation (and therefore no part of Creation) it is

\* The words in John i. 30, *ὅτι πρῶτος μου ἦν*, “for he was before me,” fully justify the rendering of Dr. Tregelles. The words as commonly translated would seem to make the Son a part of creation.

added "FOR by Him were all things created." This translation we are now asked to surrender, and to substitute for it, "*IN Him* were all things created."

I venture to say that we never should have had such a rendering if the influence of Alexandrine Pantheism had not, in the early ages, spread like smoke from the bottomless pit over Christendom, and quenched the light of Revealed Truth. Jerome's Latin version, followed by the Vulgate, and modern versions founded on the Vulgate (such as that of Wicliffe, who translated not from the Greek but from the Vulgate and other Latin versions) would never have been what they are if the Schools of Alexandria had not first poisoned Christian thought. The Reformation, in great measure, freed us from that influence; but now we are getting weary both of the Reformation, and of the Scripture simply interpreted, and are going back to Alexandria again.

God never uses ambiguous language, except when we are already in possession of knowledge, which, *if used*, would infallibly guard us from the effects of the ambiguity. In the present case, the words, *ἐν αὐτῷ* are, in themselves, ambiguous. They may mean, "BY Him," or they may mean, "IN Him." How are we to determine? By the fact that the latter translation is absolutely excluded by its impossibility. We know, or ought to know, that such a translation would contradict everything that

God has ever taught us respecting the Person of His Son, and respecting the work of Creation. Nothing is more certain than that the Son, up to the moment when He was pleased to become man was purely and simply God, even as the Father and the Holy Ghost are God. This could not have been, if, in eternity, the Son had become, in any part of His Being, *the subject of* creative power—which He would have been if the totality of created things had been created IN Him. If that had been so, He would have ceased to be *only* God; but, as I have already said, He was *only* God, up to the time when He became man. Moreover, the very verse we are considering teaches us, that so far from all things having been created *in* Him, we are expressly told in the same verse, that they were created “*by means of* Him,” δι’ αὐτοῦ.\* Things created by His instrumentality could not be said to have been *created in Him*; for those words denote an external power operating on Him, as its subject. In that case there must have been an act, or acts of creation, in which He Himself took no

\* As regards the contrast between *εν* and *δια*, we say ὁρῶμεν *εν* ὀφθαλμοῖς—we see *with* or *by* our eyes: but βλέπομεν δι’ ἐσοπτρου—we see *through* or *by means of* a mirror. We say ἐσωσε τὴν πόλιν *εν* τῇ σοφίᾳ, he saved the city by his wisdom: but ἐσωσε τὴν πόλιν *δια* τοῦ στρατεύματος, he saved the city by means of the army. We use *εν* when we wish to direct attention to operative agency residing in the agent: when we wish to give prominence to the thought of the instrumentality employed we use *δια*.



part. This is impossible; for we are expressly told, that all things came into existence (*ἐγένετο*) by means of Him; and that apart from Him there came into existence not even one thing — *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν*. John i. 3. Again, if all things were, in eternity, created *in* Him, the seen universe must have been *evolved from* Him, not *created by* Him, at the time described in Genesis. But we are there told that it was *created*, not *evolved*.

It is idle to seek to evade these and like difficulties by saying, that the words, "In Him were all things created," mean merely that creative *power* dwelt in the Son, and thence acted, so that He was "the causal element" of the creation of all things. None but avowed unbelievers doubt *that*. To say that *the power* by which all things were created, resided in Him, is a very different thing from saying that all created things *were created* in Him. If there were such a text in the Scripture as "All things were created in Him," it could only mean that creative power was brought to bear upon the Son Himself. Such words would not and could not denote the direction of creative action from Him towards others. They do not speak of a creative *power* found in Him and thence operating on other things, nor do they speak of the "conceptions," "images," or "forms" of things afterwards created, being found in Him.\* The words

\* Bishop Davenant, whilst admitting that we may rightly

“all things were created IN Him,” if they existed, could only mean that a creative operation was brought to bear upon the Son Himself. *Εκτισθη* (*were created*) is a word which, as Bishop Lightfoot rightly observes, denotes “*the definite external act of creation.*” This definite external act was, according to the Scripture, twice performed by God, first, when the angelic world was created; secondly, when man and the seen universe were created. But this act of creation was not directed towards the Son, nor did it bear on Him as its subject. On the contrary, it was a power present in Himself, by which He operated on things external to Himself. The use of *εν* to denote such agency is constant in the Scripture. The following are examples:—

Matt. xii. 24. Except by Beelzebub—*ἐν τῷ βεελζεβουλ.*

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say that the conception in the Divine mind of the things to be created preceded the act of creation, maintains nevertheless, that the verse before us speaks not of conceptions but of developed results. He contends therefore that EN, in this passage, is to be rendered BY, not IN. His words are: “Amplector Chrysostomi et nostrorum hominum sententiam qui dicunt hic Hebraismum esse, et *εν αὐτῷ* idem valere quod *δι’ αὐτοῦ*, ita ut ratio petatur a causâ efficiente. Sæpe enim hæc prepositio *in* pro *per* capitur in Scripturis. *Hoc genus dæmoniorum non ejicitur nisi in jejunio.* . . . . . Lubentius in hanc descendo sententiam, quia ipse Apostolus dicit *condita non cognita.*”—*Davenant in locum.*

- Mark ix. 29. Can come forth *by* nothing—*εν τη ουδενι.*
- „ „ Except *by* prayer—*εν προσευχη.*
- John xvii. 17. Sanctify them *by* the Truth—*εν αληθεια.*
- Acts iv. 9. *By* what he has been made whole—*εν τινι.*
- I Cor. i. 17. Not *by* wisdom—*εν σοφια.*
- „ iv. 21. Shall I come to you *with* a rod—*εν ραβδω.*
- 2 Cor. vii. 8. Grieved you *by* my letter—*εν τη επιστολη.*
- I Thess. iii. 3. To be cowed *by* afflictions—*ενταις θλιψεσι.*
- I Pet. ii. 2. That ye may grow thereby—*εν αυτω.*
- Rev. ii. 16. Fight with the sword of my mouth—*εν τη ρομφαια.*
- „ v. 9. Thou redeemedst us *by* Thy blood—*εν τω αιματι.*
- „ ix. 19. *By* them they hurt—*εν αυταις.*
- „ xviii. 23. *By* thy sorcery were deceived—*εν τη φαρμακεια.*

Many more examples might be given; but these will suffice. The reasons why we have to struggle unto the death against the substitution of “IN Him,” for “BY Him,” shall be given in the succeeding chapter.

## CHAPTER V.

DANGER OF ASSERTING THAT ALL THINGS WERE  
CREATED IN ETERNITY IN CHRIST.—COLOS-  
SIANS I. 16.

I NEED scarcely say that the doctrine of the Creation in eternity of all things in the Son, after having been for ages comparatively dormant, has in late years been revived amongst us by various writers of the Neologian School. Ignoring the distinctive calling of the Church, they look upon the whole Universe as created in and united to Christ, and brought into everlasting union with God. All who belong to this School will, of course, defend the translation, "*IN Him were all things created.*"

But there are others (and, it is to be feared, an increasing number) who, whilst admitting that the Church has certain distinctive privileges, do, nevertheless, maintain that the Son, as the Word of God, did in eternity assume towards all men, and all things in the Universe, a relation like to that which the Son incarnate holds towards the Church. They maintain that as there is an immanence or indwelling presence of Christ in the Church, so there is also an immanence of the Word in the world. Writers

of this School also, uphold (as might be expected) the translation, "*IN Him were all things created.*"

In commenting on this verse we find even the Bishop of Durham expressing himself thus:—

"All the laws and purposes which guide the creation and government of the Universe reside in Him, the eternal Word, as their meeting point. *The Apostolic doctrine of the Logos teaches us to regard the eternal Word as holding the same relation to the Universe which the incarnate Christ holds to the Church. He is the source of its life, the centre of all its developments, the main-spring of all its motions.* The use of *ἐν* to describe His relation to the Church abounds in St. Paul. . . . . In the present passage, as in verse 17, the same preposition is applied also to His relation to the Universe."—*Bishop Lightfoot on the Colossians.*

The first sentence in this extract (that which I have *not* placed in italics) is unexceptionable. Nothing can be more true than that all things in the Universe are upheld and sustained in the possession and exercise of the various powers of their being, by a force residing in, and emanating from Him who created them. "He upholdeth all things by the word of His power." All the springs of *natural* life are in Him, and from Him the communications that are needful for the sustainment of those springs, continuously proceed. The very powers by which the wicked defy God, are given and sustained by Him. No hand could be raised against Him, no tongue could speak against Him, except by means of power communicated from God. In Him, as the source and centre of supply, we live,

and move, and have our being. But we are not hereby brought into union with God any more than a tree is brought into union with the fountain whose waters nourish it. The tree is not one with the fountain from which it receives the waters; nor the eye one with the source whence it receives light. But Christ *is* one with the Church which He has loved. It is His “body;” His “fulness.”

Although the Church was not *created* in eternity, yet we read of the promise of eternal life being given to it in Christ Jesus before the world was. (See Titus i. 2.) The Church was involved in the ruin of the Fall, but the Son consented to “take hold” of it, and to bring it into glory. For this He became incarnate: for this He served and died, that He might place it under the meritoriousness of His obedience unto death, and so provide for it a title to life and glory in association with Himself. Justified through faith in His blood, it received heavenly LIFE in Him as the Head of the new creation of God. It was quickened in the power of the same LIFE which pertained to Him as THE LIVING one, *ὁ ζων*. The justified—quickened and indwelt in by the Spirit, are brought into living and inseparable union with Him as their Head. Their standing is no longer in the flesh, but in the Spirit. They form the mystical body of Christ. “I in them, and thou in me, that they may be made perfect in one.” “He that is joined unto the Lord is one Spirit.” Such is the manner



in which Scripture describes the union between Christ and His Church, a union which, both as to its character and its results, altogether exceeds our present powers of understanding. Christ and the Church are bound up together in inseparable unity of life, glory, and blessing. Does Christ as the Word stand to the Universe in any relation such as this? Shall we regard the Eternal Word as holding the same relation to the Universe which the Incarnate Christ holds to the Church? What doctrine can be more deadly?

The world is a part of the universe, and the world (I am using the word in its moral sense), so far from being indwelt in by the Word, is in every conceivable sense alienated from, and antagonistic to God. The relations which the world holds to God, and those which the Church holds to Him, are in every respect contrasted relations. The first chapter of John speaks of the relation of "The Word" to the world. He came as THE LIFE and THE LIGHT, into it. "He came unto His own [Israel], and His own received Him not." The Light shone in the midst of the darkness in all heavenly brightness, but the darkness comprehended it not. If the relation of the Word to the world had been from eternity like unto that which Christ holds to the Church, the Incarnate Word, when He came, would not have found in the world repellent darkness. But He found nothing else. The relation of the world to Him was one of unmitigated rejec-

tion. The darkness was unpenetrated by the Light: it refused to receive it, and did all that it could do to drive it back to Heaven whence it came. Men loved the darkness; and accordingly it is still true, and it ever hath been, that "the whole world lieth in the Wicked One." Such is the relation in which the world stands, and has ever stood to the Word. Light and darkness, Heaven and Hell, God and Satan, are not more contrasted than are the relations which the Church and the world respectively hold to God and to Christ. The world remains under the headship of the first Adam, and perishes in the second death: whereas they who are gathered *out of* the world are brought under the Headship of the Second Man—the last Adam. Over *them* grace reigns even now; and finally they shall themselves "reign in life through one, Jesus Christ."

It is very obvious that if the Word from eternity stood in the same relation to the universe which Christ holds towards the Church, there could have been no one in the universe in whom the indwelling presence of Deity was not: and it would have been an *abiding* presence; for God's presence is never withdrawn from His Church. The seventeenth of John is a record of the perpetuity of the Church's blessing. If the world had been indwelt in by God, no one could have been "without God"—*atheos*: no one could have been "dead in sin." LIFE and LIGHT must have been in all. The material universe would not be burned up; for that

to which God had united Himself would never be destroyed. Angels, both unfallen and fallen, would be united to God; and no creature could ever know the pains of the second death. In a word, all that the Scripture has revealed as to the condition of the universe, both in time and in eternity, would be falsified. The universe would have been established in God, and in the sure heritage of endless blessing—and that apart from redemption.

For a time "the New Culture" (we find examples of this in America) will permit the Scripture to be regarded as *a* mode by which we may become acquainted with God, whilst nature and history supply another; but this concession will not long be needed, for every lesson learned in this new School will not only wean from Scripture, but will cause Scripture to be suspected and abhorred. *It* subverts all that *Scripture* teaches, and *Scripture* subverts all that *it* teaches, respecting the relations of man to God, both in time and in eternity. The New Culture leads *from* God: and let it be remembered that no better lever could be supplied to it than that which is afforded by the vitiated translation, "IN Him were all things created."

Bishop Lightfoot further says:—

"The Judæo-Alexandrian teachers represented the Logos (which was in their mind nothing more than the Divine mind energising) as the *τοπος* [place] where the eternal ideas, the *νοητος κοσμος*, had their abode."

He then gives some quotations from Philo, the most important of which is, ὁ ἀσώματος κόσμος . . . ἰδρυθεὶς ἐν τῷ θείῳ λόγῳ—"the incorporeal world founded in the Divine Word;" and then adds:—

"The Apostolic teaching is an enlargement of this conception, inasmuch as the Logos is no longer a philosophical abstraction, but a Divine Person." See Hippolytus, de Hæres. x. 33.

These words imply that "the Apostolic teaching" (as exemplified in the extract from Hippolytus, which I subjoin) sanctioned the notion of Philo respecting the existence in eternity of the incorporeal world in the Divine Word; and enlarged it by placing this incorporeal world in the Divine *Person* of the Logos. Shall we accept this statement of Bishop Lightfoot? I say, God forbid—unless indeed we wish to bid an everlasting farewell to Revealed Truth. There is not a word in Holy Scripture that savours of such a thought as this, unless we were to accept the translation, "IN Him were all things created." But we accept it not. We repudiate it utterly.

The words of Hippolytus, which I subjoin, are sufficiently misty and vague, and stand in marked contrast with the simplicity and clearness of Holy Scripture. They are objectionable, too; for, *as they stand*, they afford a good foundation for Arianism. Nevertheless, they do not state that the universe was either founded (ἰδρυθεὶς), or created (κτισθεὶς), in the Word. Hippolytus (to use the words of

Bishop Davenant) speaks of things *cognita*—not *condita*; of things conceived in thought, not developed as actual existences. Even the objectionable word *ἰδρυθεῖς* (founded), which Philo uses, falls short of *κτισθεῖς* (*created*). Bishop Lightfoot admits that *εκτισθη* “describes the definite, historical act of creation.” Shall we then say that all things were thus definitely created in the Person of the Word before all worlds? I again say, God forbid.

I cling to the hope that they who reverence and value God’s truth, will refuse to assist in the circulation of “the Revised Version,” if it continues to substitute “IN” for “BY” in the text we are considering.

The passage from Hippolytus is as follows:—

“Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the Logos first, [that is,] not the word in the sense of [being articulated by] voice, but as a ratiocination of the universe, conceived and residing [in the Divine mind]. Him alone He produced from existing things: for the Father Himself constituted existence, and the being born from Him was the cause of all things that are produced. The Logos was in [the Father] Himself, bearing the will of His progenitor, and not being unacquainted with the mind of the Father. For simultaneously with His procession from His Progenitor, inasmuch as He is this [Progenitor’s] first-born, He has, as a

voice in Himself, the ideas conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Logos one by one completed [each object of creation, thus] pleasing God."

I have given this very objectionable passage in full. Bishop Lightfoot quotes only a part. The translator, Rev. J. H. Mac Mahon, M.A., adds the following note :—

"This passage is differently rendered, according as we read *φωνή* with Bunsen, or *φωνήν* with Dr. Wordsworth. The latter also alters the reading of the MS. (at the end of the next sentence) *ἀπετελείτο ἀρέσκων Θεῷ* into *ἀπετελεῖ τὸ ἀρεσκον*, 'he carried into effect what was pleasing to the Deity.'"

I am quite aware that some, both in ancient and modern times, have accepted "IN" as the right rendering, under the impression that the verse may be interpreted as meaning merely that the power by which all things were created, resided in Christ. Their error, though great, is not an error of doctrine. They destroy, indeed, the force of the words, *παντα ἐκτισθησαν*; for those words speak of a creation actually effected, and not merely of the possession or exercise of a power to create. To say that *the power by which* all things were created was in Him, is something very different from saying that *the things themselves were created* "IN Him." Nevertheless, they who so misinterpret *παντα ἐκτισθησαν*



are not chargeable with the heresy of the Alexandrian Schools.

Philo taught that before God created the material world as described in the *second* of Genesis, He created an intellectual world (*νοητος κοσμος*) to be the pattern and idea of it, which is no other but the reason or Word of God—*ὁ θεου λογος*. Speaking of Genesis ii. 4, "These are the generations of the heavens," etc., Philo says that these words refer to the intellectual world which was completed before the actual world came into existence, and that the mind is to man what God is to the world. (See Jowett, "Philo and Paul," p. 377.) We can easily understand how the debased and philosophical Christianity of Alexandria, taking up these notions of Philo, cast them into a mould of its own, and talked of all things having been created in the Word, and of the Word being in all things. The more they Christianized these falsehoods, the more deadly the error became.

And now, in these later days, we find Mr. Maurice saying:

"We are compelled, then, to consider the creation of herbs and flowers, as well as the creation of beasts and birds and fishes, which is recorded in the previous chapter (Gen. i.), as the bringing forth of kinds and orders, such as they were according to the mind of God, not of actual separate phenomenal existences, such as they present themselves to the senses of man."

"Subsequently" (says Dr. Rigg) "Mr. Maurice

“ teaches, as might have been expected, that the  
 “ days and the week spoken of in Gen. i. and ii.  
 “ refer not to real, but to ideal, time ; that is, as  
 “ he himself explains it, to no time at all. This  
 “ whole ideal creation is lifted out of the sphere of  
 “ actual events into that region which is above time,  
 “ or change, or succession : in other words, this ideal  
 “ creation (?) took place in eternity.”

“ Some of our readers may think this to be utterly  
 “ incomprehensible ; so, we confess, do we. But it  
 “ is undoubtedly neither better nor worse than the  
 “ Platonic doctrines of ideas, ‘ that doctrine of ideas,’  
 “ as Mr. Maurice himself says, in his ‘ Moral and  
 “ Metaphysical Philosophy,’ (Part I. p. 147,) ‘ which  
 “ ‘ constitutes the most native and peculiar portion  
 “ ‘ of Plato’s philosophy, that which may not wrongly  
 “ ‘ be called its purely Platonic portion.’ These  
 “ are ‘ the forms, permanent and unchangeable,  
 “ ‘ in which that which *is*’ (not that which *seems*  
 “ *to sense*) ‘ manifests itself as it *is*’ (not as it  
 “ seems). They are ‘ eternal as well as substan-  
 “ ‘ tial,’ and dwell ‘ in the region of pure Being, in  
 “ ‘ which the inner mind dwells,’ even in ‘ the abso-  
 “ ‘ lute and perfect Being, in whose mind they all  
 “ ‘ dwelt, and in whose eternity alone they can be  
 “ ‘ thought or dreamed of as eternal.’ ” . . . . .  
 “ These eternal entities, or gods, or whatever else  
 “ Plato might call them, which together made up  
 “ what was called in Platonic language the ‘ *intel-*  
 “ ‘ *ligible* model-world,’ as distinguished from the

“ visible and sensible world, were placed by him  
 “ not without, but ‘within, God and the Divine In-  
 “ ‘telligence’; or, as Mr. Maurice phrases it, within  
 “ the ‘region of pure Being,’ the ‘permanent and  
 “ ‘all-containing substance.’ . . . . Nor can  
 “ Mr. Maurice’s ‘ideas’ be understood as different  
 “ from these, since he tells us they are *sub-*  
 “ *stantial* and *created*. They ‘lie below the vi-  
 “ ‘sible material things,’ he says, ‘and constitute  
 “ ‘the substance which these show forth.’ We con-  
 “ fess that this doctrine of ‘intelligibles’ and  
 “ ‘ideas’ seems to us to be as darkly unintelligible  
 “ as it is possible for any jargon to be. A creation  
 “ in eternity; a creation of ideas in the Divine  
 “ Mind; a creation of ideas in the Divine Mind  
 “ which are real entities and essences, having a  
 “ distinct *status* and virtue of their own, and des-  
 “ tined, in time, to receive appropriate and specific  
 “ material embodiments;—here is an ascending  
 “ scale of absurdities that perfectly bewilder and  
 “ confound our understanding. ; . . . . The  
 “ later or New Platonists, who flourished after  
 “ Christianity had begun to prevail over heathen  
 “ philosophy, believed in a sort of Triad or Trinity  
 “ of Divine hypostases. Cudworth and many others  
 “ have thought, (though, as we believe, upon insuf-  
 “ ficient evidence,) that Plato himself held a similar  
 “ belief. We have no need to debate this point.  
 “ What is to our purpose is, to remark that the  
 “ eternal form or ideas of which we have spoken

“ were placed by Plato and his followers in ‘ that  
 “ ‘ one perfect intellect,’ the Divine ‘ Reason or Word,’  
 “ (the *Nous*, or λογισμος,) which has been considered  
 “ as ‘ the second hypostasis ’ of the Platonic Trinity,’  
 “ and which they supposed to have contained the  
 “ ‘ intelligible world from all eternity.’ This, also,  
 “ is Mr. Maurice’s view, though nowhere explicitly  
 “ stated by him ; and here we find the key to his  
 “ whole theology. The Son of God, in his nomencla-  
 “ ture, corresponds to the personal *Nous* of the Neo-  
 “ Platonists. Taking this idea with them as a clue,  
 “ our readers will see a peculiar meaning in the  
 “ following passages, which we cite from the same  
 “ volume from which we quoted the passages re-  
 “ ferring to the ideal Creation ” :—

“ I ask you not to believe that a man was able to frustrate the purposes of God, not to think that the world was created in Adam, or stood in his obedience, when the Scriptures of the New Testament, illustrating those of the Old, teach us that it stood and stands in the obedience of God’s well-beloved Son, the real image of the Father, *the real bond of human society, and of the whole universe*, who was to be manifested in the fulness of time, *as that which He had always been*, namely, the original and archetype of human nature,” etc.—*On the Old Testament*, pp. 40, 41.

And again :

“ I look upon Christ’s death and resurrection as revelations of *the Son of God, in whom all things had stood from the first, in whom God had looked upon His creature man from the first.*”—*Unity of the New Testament*, p. 367.

Elsewhere we find Mr. Maurice writing thus :

“His eyes were as a flame of fire; and on His head were many crowns; and He had a name written that no man knew but He Himself. That—that is what you want; that is what you are trying to conceive of; *because He has first conceived you and your whole race.*”—*Doctrine of Sacrifice*, p. 312.

Such are the Judæo-Alexandrine doctrines of which Bishop Lightfoot thinks the Apostolic teaching to be an “enlargement.” These doctrines are not often put forward so boldly as they are in the works of Maurice and Kingsley, yet we find a well-known writer, who would think himself to be wronged if suspected of Neologianism, saying :

“The Divine Word carries *IN Himself the archetypes of all existences*, so that ‘*IN Him* all things in heaven and earth were created.’”

We find also Mr. Dale of Birmingham expressing himself thus :

“That in some sense Christ is the *Head and Representative of mankind*\* is a truth ‘which has not been derived from philosophy, but has lived eternally in the faith of ‘Christendom.’ This conception of Him is wrought into the very structure of apostolic doctrine. *It has been insisted upon with great energy in recent years by Mr. Maurice and his disciples in this country.*\* In Germany it has held a great place in theological speculation from the time of Schelling. That Christ is the Head and Representative of, at least, the elect and regenerate portion of mankind, is what is meant by orthodox theologians when they say that Christ is the

\* Dorner. The italics are mine.

Second Adam ; and this is the truth which underlies the doctrine of 'imputed righteousness.' Christian Mysticism has always earnestly maintained that Christ is the very life of regenerate souls, and that complete union with Him is the condition of consummate holiness and blessedness. This truth has been made the ultimate ground of theories which assert the mysterious and supernatural efficacy of the sacraments.

"But no clear and articulate conception of *that relation of Christ to mankind* which renders it possible for him to sustain a representative character, appears to have rooted itself in the popular theology, or in the moral and spiritual life of Christendom. The sense in which Christ in His redemptive sufferings and work is *the representative of the race* has been illustrated or obscured by an appeal to imperfect human analogies. It seems to have been forgotten that His representative character is absolutely unique. The general and growing dissatisfaction with the theory of expiation has probably arisen partly from this cause ; and it will be impossible for that theory to retain its place in the theological thought of the Church, unless it can be shown that the death of Christ as a propitiation and sacrifice for the sins of men is the highest expression of *an eternal relation between Christ and the human race*—a relation which, though it might never have been discovered in the absence of specific revelation, has nothing in it to offend the higher reason or to provoke moral antagonism, and is capable of verification by the Christian consciousness.

"The relation of Christ to mankind is, however, only part of a larger question—*the relation of Christ to the created universe*.

"The Church has been content to acknowledge that Christ created all things, and that in some sense He upholds all things. It has never felt any keen and practical interest in the nature of His permanent relation *to the universe*. In its



dread of Pantheism, and in its eagerness to maintain the freedom and personality of the living God, it has rather shrunk from conceiving any other kind of relation between the Creator and the creation than that which exists between the builder of a house and the house he has built. But there are many passages in the New Testament which are inconsistent with such a conception as this. In the first chapter of the Fourth Gospel—which contains the Christian idea of creation, as the first chapter of the Book of Genesis contains the Jewish idea—Christ is identified with the Word, who was in the beginning with God, and was God, and through whom all things came into existence. In the opening verses of the anonymous epistle to the Hebrews, Christ is represented as the Son of God and heir of all things, the brightness of God's glory, in whom the eternal splendours of the Divine nature are revealed, the express image of God's person, by whom God made the worlds, and the word of whose power is their perpetual support. St. Paul, in the Epistle to the Colossians, describes our Lord Jesus Christ as 'the image of the invisible God'—'the firstborn of every creature.' The antithesis seems to suggest that Christ is allied—if not in the same way, yet by relations equally vital—at once with God and the created universe. In Him, 'the image of the invisible God,' the actual perfections of God are revealed to the thought of the universe, and in Him, 'the first-born of all creation,' the ideal perfections of the universe are present to the thought of God."

"This conception of Christ's relation to the Universe, the Apostle proceeds to develop. 'For in Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by [or *through*] Him and for [or *unto*] Him. And He is before all things, and in Him all things consist.'

"This remarkable passage contains St. Paul's theory of the

relations between Christ and the universe :—(1.) Christ, ‘the ‘First-born,’ was—if I may venture to say it—the eternal prophecy of creation. In Him the perfection and glory dwelt from eternity which in the creation have been manifested in time. What the creation, in its ideal perfection, was to be to the Father had from eternity found a transcendent expression in Christ. (2.) When, at last, the universe was created, Christ was the very ground and root of its existence ; it was the revelation of His thought ; its life was ‘in Him.’”\*

Elsewhere Mr. Dale speaks of “the restitution of *the whole universe* to perfect unity in Christ.” (P. 253.) He contends that the reconciliation between God and *the human race* has been accomplished (p. 257); that “the race” died in Him, and that when He rose, “the race entered into a new world.” (P. 261.) In a word, none any longer have their standing in the First Adam ; all have their standing in the Second Man, the Last Adam—which, if it were true, would make all men heirs of life and glory.

It is, no doubt, true that if all things were created in Christ, all things (and that expression includes Satan and his angels) would be received and established in everlasting blessing in Christ. We should be compelled to receive Mr. Dale’s statement respecting “the restoration of *the whole universe* to perfect unity in Christ.” But the premises are false, and therefore the conclusion is false likewise. Nothing was created in Christ in eternity :

\* “The Atonement,” by R. W. Dale, A.M.

and there is nothing, in earth or in heaven, of which He has "taken hold" except the family of faith. Christ is united to none but those who are redeemed by His blood, and quickened by His Spirit: nor is there any union with Christ except in the Spirit. To believe that the Universe and all things in it are in any way *united* to Christ, is one of the most deadly delusions that ever fell upon the soul of man. Christ is one with the Church: but the Church is not the Universe. It is chosen out of it.

I could give many more extracts. But enough has been said to show that we are contending with no imaginary foe. The Alexandrine doctrines have been revived amongst us in great potency, and under the shelter of great names. No doctrines can be more deadly. Sacerdotalism regenerated the baptized. "The New Culture" regenerates the whole Universe. Shall we by a false translation supply the servants of this system with a fresh weapon, ostensibly taken out of the armoury of God? This is what the Revisers have, either designedly or incautiously, done by reversing the translation of their Protestant predecessors.

*Tyndale, 1534 . . . BY Him were all thynges  
created.*

*Cranmer, 1539. . . BY Him were all thynges  
created.*

*Geneva, 1557 . . . BY Him were all thynges  
created.*

*Authorized, 1611* . . . *BY Him* were all things created.

*Luther* . . . . . *Durch ihn* ist alles geschaffen.

*Erasmus Schmid* . . . *Per eum* creata sunt omnia.

*Beza* . . . . . *Per eum* condita sunt omnia.

*Junius and Tremell* . . *Per eum* condita sunt omnia.

*Castellio* . . . . . Utpote *per quem* condita sunt omnia.

*Valera* . . . . . *Por el* son creadas todas las cosas.

See also *Latin Translation*, as given in Walton, of Syriac, Æthiopic, and Arabic versions:—

*Syriac* . . . . . *Per quem* creata sunt omnia.

*Æthiopic* . . . . . *Per eum* creavit omnia.

*Arabic* . . . . . *Per eum* creatæ sunt universæ creaturæ.

That the Revisers fully recognise the instrumental force of *εν*, is shown by their strange alteration of “in” into “by” in Romans iii. 23. “Whom God set forth to be a propitiation through faith *by* His blood,” an alteration which will, I hope, be sanctioned by few. In Rom. v., on the other hand, whilst retaining “by” in the text, they suggest as alternative readings, “justified *in* His blood,” and “saved *in* His life” (verses 9 and 10).

It seems strange also that with their professed regard for ancient readings, and after having read Professor Hort’s dissertation on John i. 18, they should not have accepted *μονογενης θεος*, as the undoubted reading in that verse.

## CHAPTER VI.

ALTERATION OF THE TRANSLATION OF GAL. II.  
16, AND GAL. V. 6, CONSIDERED.

IN Acts xiii. 38, we read, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The whole Law, moral and ceremonial, is included in the designation, "law of Moses." The Law is holy, just, and good—too holy for such as we. It makes manifest our incapacity and sin, So far from affording a ground of justification, it makes manifest the depth of our sin, shows the distance into which we have wandered from God, and proves that in all things we have "fallen short of His glory." It requires an obedience too high and too holy for such as we to render, and leaves us amenable to the penalties incurred by all who fail in meeting its demands. Yet the required obedience must be rendered, and the incurred wrath must be met; or else, there can be no salvation. Nothing but the substitutional service of Another, holy as God is holy, could effect this. Therefore THE SON came, and finished the work which the

Father gave Him to do. By His obedience all who believe are "constituted righteous." Having been by the service of the Son "constituted righteous," they are by God "justified," *i.e.*, pronounced right (*en règle*) as respects all the requirements of His holy Courts. They are justified exclusively on the ground of what Another hath substitutionally done for them. Shall we impugn the perfectness of that substitutional service? Shall we say that the meritorious righteousness of Immanuel, sacrificially presented on the Cross on behalf of all who believe, was *insufficient*, and that it needs to be supplemented by an added righteousness of our own? What says the Scripture? "A man is NOT justified by the works of the law, BUT," &c. Observe this strong adversative word BUT. It places the one only possible way of justification through faith, in *opposed* contrast with the altogether impossible way of justification by works. "A man is *not* justified by the works of the law, BUT by the faith of Jesus Christ." Shall we cancel that all-important word BUT? Shall we substitute for it "save," or "except," and say, "A man is not justified by the works of the law, *save* by the faith of Jesus Christ"? This is what the Revisers have done. They have rejected "*but*," and substituted "*save*." We are left to infer, that justification by works is not *in every form* impossible; that it is only impossible when not duly associated with faith—the very doctrine which the Epistle to the



Galatians (as indeed all the rest of Scripture) rejects and reprobates. Even the Church of Rome (strong and persevering as its efforts ever have been to commingle faith and works in the matter of justification) has not ventured to eliminate BUT in their translation of this passage: for the Rheimish Version reads, "knowing that man is not justified by the works of the law, BUT by the faith of Jesus Christ," etc. So likewise all the great Protestant versions:—

*Wiclif*—But bi the feith of ihesus crist.

*Tyndale*—But by the fayth of Jesus Christ.

*Cranmer*—Idem.

*Geneva*—Idem.

*Authorised*—Idem.

*Calvin*—Nisi\* per fidem.

*Beza*—Sed per fidem.

Yet the Revisers have disturbed this general consensus. Their translation is alike contrary to sound doctrine, and to grammatical usage: for there are

\* Using *nisi* in the sense of *but*. To a negative proposition he (the Apostle) adds an exclusive one, just as if he should say, "not by works, but only by faith in Christ." Sed propositioni negativæ exclusivam opponit, acsi diceret—non operibus SED SOLÂ Christi fide. *Calvin in locum*. Even the Rheimish (Catholic) Version gives to the "*nisi*" of the Vulgate the sense of BUT

Bengel's note is: "Particula (εἰ μὴ) resolvenda in ἀλλὰ, *sed*; sed majore vi. Non justificatur homo ex legis operibus, neque adeo ullâ aliâ ratione nisi per fidem. Eadem mox vis particulæ *et non*."

no stronger adversative particles than *ει μη* or *εαν μη*. They are used again and again in the New Testament to express *opposed* contrast. Everything mentioned in the clause to which these particles are prefixed, is excluded from and opposed to all the things, or classes of things, that are (whether avowedly, or by implication) referred to in the clause that precedes. The force of these particles always is, BUT, or BUT ONLY. Sixty or seventy times they are thus used in the New Testament. Thus in Rev. ix. 4, we read, "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only [*ει μη*] those men which have not the seal of God in their foreheads." It is very evident that "save," or "except," could not be used as the rendering of *ει μη* in this passage. We could not say, "no grass or trees except men."

See also Luke iv. 25: "There were many widows in Israel in the days of Elijah . . . and to none of them was Elijah sent, BUT ONLY [*ει μη*] to Zarephath," etc. We could not render *ει μη* by "except" in this passage, because the widows of Sidon, being Gentiles, did not belong to the widows of Israel.

So also in the following verse. "There were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed, BUT ONLY Naaman, the Syrian."\* Here also, "except," or

\* The Revisers have rightly altered "save" into "but" in these two passages.

"save," could not be used, for a Gentile leper could not be included among the lepers of Israel. When the thing excluded is recognised as not belonging to any of the classes enumerated in the preceding clause, "except" cannot be used. We may say, "I will receive no Asiatics *except* Indians," but we cannot say, "I will receive no Asiatics except Europeans:" we say, "but only Europeans."

See also Matt. xii. 4. "Which it was not lawful for him to eat, neither for those that were with him, BUT ONLY [*εἰ μὴ*] for the priests."

See also Rev. xxi. 27. "And there shall in no wise enter into it anything that defileth . . . BUT [*εἰ μὴ*] they which are written in the Lamb's book of life."

So also in the Hebrew Scriptures we find *לֹא-בָנִים*, an expression which exactly corresponds with *εἰ μὴ*, used precisely in the same way. "Thou shalt not take a wife to my son of the daughters of the Canaanites among whom I dwell, BUT [*לֹא-בָנִים*, Sept. *ἀλλὰ*] thou shalt go unto my father's house." (Gen. xxiv. 37.) We could not say, "thou shalt not take of the daughters of the Canaanite *except* thou go," etc. As I have already said, "except," or "save," cannot be used unless the things mentioned in the clause to which *εἰ μὴ* is prefixed, have belonged, or do belong, to one of the classes specified in the preceding clause. We may say, "Hurt not the grass, nor any green thing, nor any tree [*nor any other thing*] *except* the men," etc. In such a case,

“except” is equivalent in meaning to “*but only*,” and the inconvenient amplification is avoided by using “but only,” which is the normal sense of *ει μη*, whenever it follows a negative clause, throughout the New Testament.

The Revisers have, therefore, in this instance, deliberately introduced a translation unknown to previous versions. That they are fully aware that *ει μη*, when it connects opposed clauses, must bear the sense of “but,” or “*but only*,” is proved by their right alteration of “save” into “but” in the two passages above cited from Luke iv. 25, etc. Consequently, their alteration of “*but*” into “save” in Galatians ii. 16, must be taken to indicate that they do not consider the clauses in that verse to be, in like manner, opposed. The translation adopted by them implies, that although we cannot be justified by works unless there be faith in Jesus likewise, yet that there may be a conjunction of works and of faith, so that we are neither justified by works *only*, or by faith *only*. This is the very point on which Protestantism and Popery irreconcilably differ. The eleventh Article of our Protestant Confession says, “We are accounted righteous before God ONLY for [propter] the merits of our Lord and Saviour Jesus Christ by faith [per fidem], and not for our own works or deservings. Wherefore, that we are justified by faith ONLY is a most wholesome doctrine, and very full of comfort.” This was denied at Trent; also during the Adiaphoristic controversy,

when even Melancthon *for a short season* lapsed; and recently, at Dr. Döllinger's Conference at Bonn, where several leading Anglicans expressed their willingness to resign the word ONLY—a word for which the Reformers would have died. The New Revision does, by the substitution of "*save*" for "*but*," virtually resign it, and with it the great characteristic doctrine of the Reformation. In the new translation of Colossians i. 16, a text is given over to Pantheism: in the present case another is given up to Romanism. For what reason this has been done, I do not presume to say. I am speaking only of the fact.

But another blow, not less deadly, is given to the Truth by a change in the rendering of Gal. v. 6, a change not indeed introduced into the text, but given in the margin as an alternative rendering. The Authorized Version translates thus:—

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." This rendering is sustained by nearly every version.

*Vulgate*.—Fides quæ per charitatem operatur.

*Wiclif*.—The beleuve that worketh by charite.

*Tyndale*.—Faith which by love is mighty in operation.

*Cranmer*.—Fayth which worketh by love.

*Geneva*.—*Idem*.

*Rheims*.—Faith that worketh by charite.

*Beza*.—Fides per charitatem efficax.

*Calvin.*—Fides per delectionem operans.

*Luther.*—Der Glaube, der durch die Liebe thätig ist.

*Bengel.*—Fides per amorem operans.

*Valera.*—La fe que obra por la charidad.

*Montanus.*—Fides per charitatem efficax.

*Arabic.*—Fides quæ per charitatem operatur.

Even the Romanist Versions, it will be observed (the Rheimish and that of Montanus, following no doubt the Vulgate, which follows Jerome), adopt the active rendering of *ενεργουμένη*: for, although the Papists maintain that love co-operates with faith in procuring justification, yet, even they, for the most part, would hesitate to say, that love is the root, or parent of faith. Such a thought utterly nullifies everything that Scripture teaches respecting the way of salvation. The Scripture makes our acceptance before God to depend exclusively on the external sacrificial work of the Lord Jesus wrought for us on the Cross; a work which, as being external to ourselves, can only be rendered available to us through faith; that is to say, reliance on a work wrought for us by Another: whereas, if we say, that faith is wrought by love, love, which is a gift of God's grace to those who have been already accepted under the merits of Christ, must precede and be the ground of our acceptance. We should be justified, not because of the merits of Christ, but because of a work wrought



in us, and by us. Such a thought is in itself heresy; and therefore, even if other passages could be found in which *ενεργουμενη* bore a passive sense, yet our knowledge of the truth of the Gospel should be sufficient to teach that such a rendering, in a passage such as this, is absolutely impossible.

But there is not the slightest authority for assigning to *ενεργουμενη* a passive sense. It is frequently used in the New Testament, but invariably in an active sense. It is what is called a dynamic middle. The proposed alternative reading is therefore altogether inadmissible. If we were to adopt it in this passage, and were to substitute "save" for "but" in Galatians ii. 16, we set a worm to gnaw at the very root of all that the Epistle to the Galatians teaches as to justification. Its statements are all nullified. This is a solemn charge. But is it not true?

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P.S.—It should be noted that the American Committee object to the alteration made by the English Revisers in Gal. ii. 16, and record their objection thus: Gal. ii. 16. "For 'save,' read 'but,' and omit margin."

We can easily see how *ει μη* and *εαν μη* (which differ only in that the latter is somewhat more conditional) obtain, after negative universal propositions,

the force of "but," or "but only." If we say, "Harm neither this, nor that, *nor any* thing if it belong not to a certain class," our words imply that nothing else is to be harmed, *but only* things that belong to the class specified. The particle used to express *εἰ μὴ* in such cases must be *adversative* as well as exceptive. If we use "except," or "save," after a universal negative, we use them as equivalent to "but," or "but not." "No one knoweth except the Father," is equivalent to, "No one knoweth but the Father only."

We must be very careful, however, not to use "except," or "save," in any case in which the excepted persons or things do not belong to any of the classes specified in the preceding clause. As we cannot say, "Reject all Asiatics *except* Europeans," so we cannot use "save," or "except" in such a passage as John xvii. 12. "Those whom thou gavest me I have kept, and none of them is lost BUT the son of perdition." Judas did not belong to those who were given by the Father to the Son to be kept. Accordingly, both the Authorized and the Revised Versions avoid the use of "except," or "save" in translating *εἰ μὴ* in this passage.

In translating Gal. i. 19, however, both these versions use "save;" though the Revised Version places "but only" in the margin. If "save" be used, it would imply that James, the Lord's *brother*, was one of the Apostles, which could not be if he really were the Lord's *brother*.

I will not here enter at length into the vexed question respecting James, though I do not admit that there is difficulty if we simply follow the Scripture.

First, I maintain that the word "Apostle," when used of those sent by God, or by Christ, is never employed except in its strict *official* sense. There were twelve, and only twelve, Apostles to the circumcision: there were two, and only two, (Paul and Barnabas) to the uncircumcision.

Secondly, when I read in Mark vi. 3, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, of Juda, and Simon? and are not his sisters here with us?" I hold myself bound to say that the Lord Jesus, as born of Mary, was truly the brother of James, Joses, and her other children.

Thirdly, although willing to admit that Cleophas and Alphæus were the same persons, and that James the son of Alphæus was the Lord's *cousin*, yet I do not admit that he was the same person as the Lord's *brother*.

As believing what God has said, that "marriage is honourable in all," I utterly repudiate the evil falsehood by which Ecclesiasticism has virtually cancelled Mark vi. 3, and Matt. i. 25. I believe that James, Joses, etc., mentioned in Mark vi. 3, were really the children of Mary, and therefore the brethren of the Lord Jesus.

As regards the interpretation of Gal. i. 19, we have, as in other cases, to supply the ellipsis: "Others

of the apostles saw I none [nor any others] but only James the Lord's brother." "Saw," as here used, does not indicate a mere *beholding*. In that sense, he saw all the Apostles that were in Jerusalem, and all the Church. The character of the "seeing" is explained by the word *ἱστορησαι* that precedes. He went up to Jerusalem *to see* Peter in the sense of seeking from him instruction, information, and guidance, in private intercourse. In *that* sense he saw only Peter, and James the Lord's brother. James, the Lord's brother, was not an Apostle, though, doubtless, amongst the Apostles and all others in Jerusalem, he was a man of note (*ἐπισημος*) and of authority. *Εἰ μὴ*, therefore, in this passage is used in its ordinary sense.

In Gal. i. 6, also, we have to supply an ellipsis. "I marvel that ye are so soon removed . . . . into a different (*ἕτερον*) gospel: which is not another *ἄλλον* [nor would you think it was] if there were not some that are troublers of you," etc. To avoid the amplification, the condensed form "but" is properly used as the translation of *εἰ μὴ*.

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Since the foregoing remarks were in print, I have seen an excellent letter on the same subject written by the Bishop of Llandaff, and published in "Public Opinion." Nothing can be more express than his condemnation of the altered trans-

lation of this passage. See for example the following extract:—

“Upon the great importance of the alteration there cannot, I think, be two opinions. That it expresses the true signification of the words of the Apostle I cannot persuade myself to believe. To say that a man is not justified by works of law, *but*, or *but only*, by faith, manifestly implies that justification by faith is absolutely opposed to, and altogether excludes, justification by such works. To affirm, on the other hand, that he is not justified by works of law *save through faith* in Jesus Christ, appears to intimate that there is no such diametrical opposition and positive exclusion between the two things, but that there *is* one spiritual condition on which works of law may be said to justify, or to have some part in our justification—viz., through faith, by which I suppose must be meant, in the case of a man who has faith in Jesus Christ. . . . But if I rightly interpret their translation of this verse, I cannot but feel that the alteration has a most important bearing upon the question, ‘How can a man be just before God?’ and that the change not only was not necessary, but ought not to have been made, because it does invalidate and modify—I should rather say, is quite subversive of—this essential doctrine of Christianity, that *ἔργα νόμου have nothing whatever* to do with our justification. . . . It should be observed that in all the passages which I have quoted from the Revised Version in order to illustrate the meaning of the word *save*, the contrast is expressed by *εἰ μὴ*, and not by *ἐὰν μὴ*, which is the phrase employed in Gal. ii. 16. I mention this, not because I imagine that anyone would answer my objection to the Revised Version of the words of St. Paul, by giving to *save* a different force, when used to represent the one expression *εἰ μὴ*, from that which it would have as a translation of the other, *ἐὰν μὴ*: but in order that the matter may be fully and correctly stated. That Schleusner

in his Lexicon regarded the combined particles  $\epsilon\iota\ \mu\eta$  and  $\epsilon\acute{\alpha}\nu\ \mu\eta$  as identical, is conclusively proved by his giving under  $\epsilon\acute{\alpha}\nu\ \mu\eta$  three references, two of which, viz., St. Matt. xii. 4, and St. Luke vi. 4, have  $\epsilon\iota\ \mu\eta$ , and the third the text Gal. ii. 16, with  $\epsilon\acute{\alpha}\nu\ \mu\eta$ .

\* \* \* \* \*

“According to their version (the Revisers’), St. Paul must be understood to express his knowledge that a man may be justified by works of law provided he have faith. This, I am bold to say, is in direct contradiction to the teaching of St. Paul upon the subject. In this very verse (Gal. ii. 16), he emphatically affirms, as he does throughout his Epistles, ‘that knowing a man is not justified by works of law, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law, because by works of law shall no flesh be justified.’ Our justification is  $\chi\omega\rho\iota\varsigma\ \nu\acute{o}\mu\omicron\upsilon$ , Rom. iii. 21. No words could be more positive. Not in combination with works of law in any sense, but absolutely independent of them.”

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## CHAPTER VII.

ON THE FORCE OF THE PRESENT TENSE IN  
GREEK AND HEBREW.\*

THE most obvious use of the present tense is to denote an action in process of being performed in time present to the speaker, as *I am walking, I am striking*. It is sometimes very important to mark this force of the present in Scripture. Thus in Hebrews iv. 3, "We who believed *are entering* into the rest," *i.e.*, we *are now engaged* in entering; we *are going on* into it, just as Israel was when they were journeying through the wilderness towards Canaan †—*εισερχομεθα γαρ εις την καταπαυσιν*

\* The greater part of this chapter has been already published by me in "Occasional Papers on Scriptural Subjects." 1862.

† The aspect in which the *fourth* of the Hebrews presents the believer, is not that of one who *has* entered into rest, either in virtue of the realising power of faith, or because of Christ being his risen Head and Representative in Heaven: although both these aspects of a believer's condition are true, and fully recognised in other parts of Scripture. In Heb. iv. the believer is represented as one, who, the moment he believed, began to set out on a toilsome journey like Israel when they left Egypt—a journey not yet concluded. Hence the exhortation, "let us therefore be diligent to enter into that rest"—*σπουδασωμεν ουν εισελθειν εις εκεινην την καταπαυσιν*.

οἱ πιστευσαντες. See also 1 Tim. iv. 10, "For in reference to this, or looking unto this (the promise) we both toil and suffer reproach," etc., *i.e.*, we are, from day to day, toiling and being reproached—*εις τουτο γαρ και κοπιωμεν και ονειδιζομεθα*. And Luke xiv. 18, "I bought a field, and I am under the present necessity [*εχω αναγκην*] of going out to see it," etc.

But the present is also used when we wish to ascribe to any person or thing, powers, qualities, habits, or offices, which, though they may not be in process of actual exercise just at the moment we are speaking, are nevertheless regarded as present, because they are so *fixedly* connected with the person or thing spoken of, that they may be looked on as virtually always present. Thus if it be said to me, "Do you walk or ride?" I may reply,—*"I walk,"* even though at the moment I may be sitting still: my reply meaning that it is

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When we have actually reached our rest, there will be no more toil, no more suffering. He that hath entered into his rest hath ceased from all his labours. The very fact, therefore, that we have not ceased from our labours, proves that we are yet engaged in entering into our rest. To cease from our "works" or "labours" does not here mean that we cease from resting in them as the ground of our justification. It is assumed that every believer has done that; but it means that when we enter our final rest, we cease from all those labours which commence when first we believe; for at that moment we quit Egypt, and enter on the struggles of the wilderness.

my *habit* to walk—not to ride. Thus we also say, birds fly; fishes swim; serpents creep; the brave fight; cowards fly. “The king who conquers,” or “the king the conquering one,” (ὁ νικῶν) are expressions that do not convey the same thought as, “the king who *is* conquering.”

The present tense is used in this abstract sense to denote:

I. Essential attributes, such as omnipotence or eternity of existence, as ascribed to God. Thus the Son of Man, even whilst on earth, speaks of Himself as the ὁ ὢν, “the Being-one in heaven,” John iii. 13. “Before Abraham was, I AM.” John viii. 58. See also 1 Tim. vi. 16, where it is said of God that He is the One “who only hath immortality” (ὁ μόνος ἔχων ἀθανασίαν), that is, who alone hath it *essentially*; for God has conferred it on angels and on men. Also John i. 18, μονογενης Θεος Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. See also Rev. i. 17, “I am the first and the last and *the living one*”—ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν. In Hebrew this use of the present participle is very frequent. See for example Is. xlv. 7, “I the one that is the former of (יוצר) light, and the one that createth (בורא) darkness; I the maker (עושה) of peace, and the creator of (בורא) calamity.”

II. It is used to denote relations fixed in the unchangeable purpose of God, although not at the present manifested. Thus He is pleased, again and again in the Old Testament, to call Himself,

"Jehovah the dwelling-one in (השכן) Mount Zion," even though Zion is left for ages desolate. See Isaiah viii. 18 and Joel iii. 21. See also Is. lxxv. 17, "Behold I the creating-one (בורא) of new heavens and a new earth." We know Him by faith in this character, although the promise will not be accomplished till the end of the millennium. Examples of this kind abound in passages that speak of the Lord in relation to those holy principles of His righteous government which He may refrain, for the present, from enforcing, but which are to be enforced when the Day of His glory comes.

III. It is used to denote *office*, as when the Lord Jesus is said to be "the Lamb of God,  $\delta \alphaἰρων$ , (the taking-away-one) of the sins of the world." It is not said that Christ *does* take away, or that He *has* taken away the sin of the world. The office to which He was appointed becomes efficacious to those who by faith become connected with it.

IV. *Habitual practice*, as when it is said, "Are not two sparrows sold ( $\piωλειται$ ) for one farthing?" Or, *habitual qualities*, whether good or evil. Thus the qualities which marked Herod and the others who conspired against the life of the child Jesus, are described as attaching to them even after death. "They, the seekers of the young child's life, are dead" ( $τεθνηκασι γαρ οἱ ζητουντες την ψυχην του παιδιου$ ).\* So also 1 Peter iii. 5, "For thus of old time the holy women also, the hopers in God,

\* Compare Hebrew of Exodus iv. 19.

adorned themselves"—οὕτω γὰρ ποτὲ καὶ αἱ ἁγίαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν θεόν, etc. See also Acts ii. 44, "All the believing, (πάντες οἱ πιστευόντες, indicating their fixed characteristic condition), used to meet at the same place" (ἦσαν ἐπὶ τὸ αὐτό). Here we see the same connexion of a present participle, and a past verb. See also Galatians i. 23, ὁ διώκων ποτὲ. Eph. ii. 13, οἱ ποτὲ ὄντες μακρὰν. Colos. i. 21, ὑμᾶς ποτὲ ὄντας. Luke xi. 50, τὸ αἶμα τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου.

It is very obvious, therefore, that this use of the present participle must be very abundant whenever God is spoken of, either as He is in Himself in respect of any of His essential attributes, or in respect of any of His relations or offices that He is pleased to establish as unchangeable. It is especially used also in describing man both in respect of his own fixed natural condition of evil, and also when described in those new and fixed relations of blessing into which redemption brings.

This use of the present tense is especially found in the present participle both in Hebrew and Greek. Indeed the present participle\* in both these languages may be almost said to be appropriated

\* In Hebrew commonly the present participle of Kal, but not exclusively. See, for example, Haggai ii. 6, "Yet once a little while, and I [am or become] the One who shaketh, or the One causing to be convulsed (מַרְעִישׁ) the heavens," &c. In the Greek the perf. middle part. is sometimes used, as Rev. xi. 4, αἱ λυχνίαι αἱ ἐστῶτες, where the abstract force is peculiarly to be marked. There are, however, frequent in-

to the expression of this abstract condition. The present indicative, however, is also used continually in this abstract sense, especially when the present participle is used abstractedly in the subject of the proposition. Thus 1 John ii. 17, ὁ ποιῶν τὸ θέλημα τοῦ Θεοῦ—"the doer of the will of God," [that is he who *characteristically* and *habitually* is so, as opposed to the unregenerate who are *habitually* and *characteristically* doers of evil] "abideth [a fixed condition] for ever," μένει εἰς τὸν αἰῶνα. And 1 John iv. 6, Ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, "he that is a knower of God is a hearer of us." And 1 John iii. 8, ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστὶ—"the doer of sin [that is, the *habitual* doer of sin, not any one who may under *any* circumstances sin] is [*i. e.* fixedly] of the devil." Again v. 9, πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ—"every one who hath been born of God is not a doer of sin." This does not mean that he never sins; for "in many things we all offend." It means that he is not *habitually* a doer of sin, like the world. See also Romans ii. 7—10, where two *characteristically* opposed classes are marked, viz., they who are *habitually* "seekers of glory, honour, and incorruptibility," and "doers of that which is good" [οἱ ζητοῦντες δοξάν,

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stances of the present participle being used to indicate an act in process of being performed. Thus, Rev. xxi. 3, ἠκούσα φωνῆς λεγούσης. And Rev. xxi. 10, τὴν πόλιν τὴν ἁγίαν εἰδείξεν μοι καταβαίνουσάν. And Mark xv. 21, Σίμωνα ἐρχομένον ἀπ' ἀγροῦ, etc.,—Simon when *in the act of coming* from the country.



&c.—οἱ κατεργαζόμενοι το ἀγαθόν] and, on the other hand, they who *habitually* “disobey the truth,” and are “doers of that which is evil” (οἱ ἀπειθουντες τη ἀληθείᾳ—οἱ κατεργαζόμενοι το κακόν). All believers are through grace brought into the first of these classes; they are numbered among the doers of good, though they may stumble and in many things fall short; whereas all unbelievers belong to the latter class. It is their habitual condition. In the Gospel and Epistles of John, and in the Revelation, it is especially needful to mark this abstract use of the present tense. See also Romans viii. 5, οἱ κατα σαρκα οντες, and οἱ κατα Πνευμα οντες. And again, οἱ εν σαρκα οντες, and οἱ εν Πνευματι οντες, viii. 8, 9. And οἱ κατα σαρκα περιπατουντες, and οἱ κατα πνευμα περιπατουντες. They who through grace are *in* Christ are (essentially and characteristically) “in” and “according to,” and “walk according to,” the Spirit: whereas all who are not in Christ are essentially and characteristically “*in*,” and “*according to*,” and “*walk according to*,” the flesh.

The object, it must be remembered, for which we employ verbs is to ascribe some act or state to an agent or subject; the question of time which is signified by *the tense* of the verb being a point subordinate to the ascription of the act or state.\*

\* “A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of

It might therefore be expected that there would be some part of the verb to which the office would be assigned of expressing relations so abstract as for the question of time to be virtually excluded: and this, as I have said, is especially the office of the present participle in Greek and Hebrew. It is an evident necessity in language that we should have some means of expressing an abstract state apart from the limitations, as to time, implied by the strict use of the tenses.

Of the three forms of the present employed in English, viz., *I love*, *am loving*, or *do love*, the first is that commonly used to imply an abstract notion; as, *men reason: fishes swim*. The second is the form chiefly used in describing an action in process of being performed in time present to the speaker, as, *I am writing: the boys are being beaten*. The third is used emphatically to affirm or negative that which is, or is supposed to be doubted or controverted; as, "*I do write*" is an answer to a supposed statement that I *do not* write: the object being to affirm or negative the ascription of the state or condition indicated by the verb. "Simon son of Jonas, lovest thou me"—*ἀγαπᾷς με*; "yea, Lord, thou knowest that I *do* love thee" [*συ οἶδας*

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the peculiarities in the use of the tenses will be the better understood. It may be either the general undefined notion of time attached to every verbal notion, or it may be the more definite notion of time, past, present, future, attached to it by the speaker." JELF, *Gr. Gr.*, Vol. II., p. 54.

ὅτι φιλω σε]. As a general rule the first of these forms of the English indicative present may be said always to express abstract condition: the third to express it occasionally—the context determining *when*: the second seldom expresses it. The Greek has not the same variety of form in the indicative present; but its abstract use of the present participle more than compensates for this.

The examples already cited are sufficient to show the use of the present tense in indicating inherent or habitual qualities, apart from any question of actual development. See more especially Matt. ii. 20, τεθνηκασι οἱ ζητουντες, "They are dead that seek:"\* and 1 Pet. iii. 5, ποτε αἱ ἐλπίζουσαι.† So

\* That our English idiom does not admit the abstract use of the present *to the same extent* as the Greek and Hebrew by the use of their present participle, is evident from our inability to translate grammatically this sentence. The English participle, however, when used to denote classes is frequently used in a sense decidedly abstract. Thus we say, "the believing," "the lost," "the perishing," "the living," "the seeing," etc., expressions which answer closely to the corresponding expressions in Greek.

† Examples of this kind are not confined to the Scripture. See Æsch. Agam., 363, τον ταδε πραξαντ', επ' Αλεξανδρω τεινοντα παλαι τοξον. And παλαι τουτο σκοπω, I have been long a looker for this. And Aristoph. Equit., 236, ὅτιη επι τῷ δημῷ ξυνομνυτον παλαι. And Eurip. El., 419, Ζωντ' εισακουσας παιδα ὃν εκσωζει ποτε. It is marvellous that grammarians should, in such cases, consent to say that the *present* is put for the *past*.

when the Lord Jesus at the last supper took the bread, saying, "This is my body" το κλωμενον, etc., 1 Cor. xi. 24, that word (το κλωμενον) ascribes to His body that which we know to be its great distinctive characteristic when offered on the Cross; but it does not mean that it was at that moment *being broken* like the symbolic bread: He does not say, "This is my body which *is being broken*."\* The like may be said of the connected words, "This is my blood" το εκχυνομενον, etc., Matt. xxvi. 28. Thus too οί σωζομενοι does not mean "they who *have been saved*" (οί σεσωσμενοι), nor these who are *being saved*, but those to whom salvation characteristically attaches—those who are characteristically in a state of salvation. We find difficulty in expressing this in our English idiom. In translating Acts ii. 4, we are obliged to render "the Lord added to the Church daily *the saved*;" using this expression abstractedly as the name of a class, though our English idiom does not admit in our past participle the same abstract force as in the Greek present. So also in 1 Cor. i. 18, οί απολλυμενοι "the lost," are opposed to οί

\* I quote from the *Textus Receptus* as supplying an illustration; but I accept the altered reading as given by the Revisers. κλωμενον is, no doubt, an interpolation. The word used in Luke is διδομενον, a sacrificial word (see Eph. v. 2) more comprehensive than κλωμενον, for He gave His body to be broken under the curse, and He gave it also as a sacrifice of sweet-smelling savour.

σωζόμενοι, "the saved"—the state as expressed by the verb, not *the time* denoted by the tense, being the point to be regarded. See also σωσαι τους πιστευοντας, in the same chapter. And John i. 12, Ὅσοι δε ελαβαν αυτον εδωκεν αυτοις εξουσιαν τεκνα Θεον γενεσθαι **ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ** εις το ονομα αυτου. And in Matt. vii. 8, ὁ αιτων λαμβανει, και ὁ ζητων ευρισκει, και τῷ κρουοντι ανοιγησεται. See also Heb. x. 26—εκουσιως ἁμαρτανοντων: and 1 Thess. i. 10—"Jesus who" (not "delivered" or "is delivering" but) "is the deliverer of us (τον ῥυομενον ἡμας) from the wrath to come." So also ὁ ερχομενος corresponding with **אֵלֶּה** in Hebrew, not the one who *is coming*, or who *is come*, (which last would be ὁς ηκει) but "the coming one." See a similar use of ερχεται in 1 John ii. 18, and of ερχομενον as applied to *past* time in 2 John ver. 7. See also ὁ ερχομενος ηξει, Heb. x. 37—"the Coming One" (or, "He that cometh") "shall come." See also Rom. ii. 4, "not knowing that the goodness of God, αγει, is the leader of thee" (or "is for leading thee," as some render it) "to repentance."

In the book of the Revelation this abstract use of the present is very frequent.

The following are a few of the examples:—

Rev. i. 3. μακαριος ὁ αναγινωσκων και οἱ ακουοντες  
 . . . . . και τηρουντες. Blessed is he that readeth,  
 and they that hear and keep.

Rev. i. 5. *τῷ ἀγαπῶντι ἡμᾶς*—to Him who is the lover of us.

Rev. ii. 1. *ὁ κρατῶν*—*ὁ περιπατῶν*. The holder of—the walker in the midst of.

Rev. ii. 6. *ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα . . . . . ἃ καγὼ μισῶ*. But this thou hast, that thou art a hater of the deeds of the Nicolaitanes which I also am a hater of.

Rev. ii. 7. *Ὁ ἔχων οὖς*—and *τῷ νικῶντι*—not to the one who *is* overcoming, but to the overcomer.

Rev. ii. 17. *ὁ λαμβανῶν*.

Rev. xiii. 17. *ὁ ἔχων χαραγμὰ*.

Rev. xiii. 18. *ὁ ἔχων νοῦν*.

Rev. xiv. 1. *ἐχουσαι τὸ ὄνομα αὐτοῦ*.

Rev. xiv. 4. *οὗτοι οἱ ἀκολουθουντες*.

Rev. xiv. 18. *ἐφώνησε τῷ ἔχοντι τὸ δρεπανον*.

Rev. xv. 2. *εἶδον τοὺς νικῶντας ἐκ τοῦ θηρίου*.

Rev. xvii. 11. *εἰς ἀπώλειαν ὑπάγει*.

Rev. xvii. 18. *ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν*, the holder of sovereignty, distinctively characteristic of the city *when revealed*; just as the Beast is described as *ὁ ἔχων τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα*: a description distinctively characteristic of the Beast *when he appears*.

Rev. xviii. 19. *ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα*.

Rev. xix. 11. *ἐν δικαιοσυνῇ κρίνει καὶ πολεμεῖ*.

Rev. xix. 15. *αὐτὸς πατεῖ τὴν ληνον*.

Rev. xxii. 14. *μακάριοι οἱ πλυνοντες τὰς στολάς αὐτῶν*.

The Revisers, if they had recognised the importance of marking this abstract and non-temporal use of the present tense, would have *avoided* such translations as the following:—

Acts ii. 47. "The Lord added to them day by day *those that were being saved*"—*τους σωζομενους*.

I Cor. i. 18. "Unto us *which are being saved*"—*τοις σωζομενοις*.

I Cor. ii. 6. "Rulers of this world, *which are coming to nought*"—*των καταργουμενων*.

2 Cor. ii. 15. "Them that *are being saved*"—*τοις σωζομενοις*.

*Idem*. "Those that *are perishing*"—*τοις απολλυμενοις*.

2 Cor. iii. 7. "Which glory *was passing away*," or (margin), "*which was being done away*"—*την καταργουμενην*.

2 Cor. iii. 13. "Which *was passing away*"—*του καταργουμενου*.

Luke i. 35. "That which is to be born"—*το γεννωμενον*.

In John vi. 50, we do not say, "This is the bread *that is coming* down from Heaven"—*ὁ ἄρτος ὁ καταβαινων*: nor do we say, "him that is coming unto me (*τον ερχομενον προς εμε*) I will in no wise cast out." The present participle is in all these cases non-temporal, and denotes characteristic condition. In these two passages the Revisers avoid the error into which they have fallen in the previous examples.



## CHAPTER VIII.

## ON THE TRANSLATION OF JOHN I. 3 and 9.

THE character of the New Revision is not to be judged of merely by the renderings that have been admitted into the text. The marginal readings (which are very numerous) are supposed by the Revisers to have such weight that it must be left as an undecided question whether the translations adopted in the text, or those admitted into the margin are to be preferred. The marginal renderings, therefore, must be tested no less severely than those admitted into the text.

Of the third verse of John i. a marginal rendering is given of which it is scarcely possible to speak in too strong terms of condemnation. As respects the right *punctuation* of this passage there has always been a question. Some regard the words *ὁ γεγενεσεν* as appended to the *third* verse, and they are so placed in the Authorised Version—"Without Him was not any thing made *that was made* (*ὁ γεγενεσεν*).\*" Others prefix these words to the following verse—*ὁ γεγενεσεν ἐν αὐτῷ ζῶν ἦν*. This

\* Or, more strictly, "apart from Him, there came into existence not even one thing that hath come into existence."

punctuation is adopted by Tregelles, and also by Hort and Westcott. The Revisers were quite justified in referring in their margin to this question respecting the position of *ὁ γεγόμεν*, which is merely a question of *pointing*. But they have done more than this: they have given in the margin, as an alternative rendering of the third verse, "*That which hath been made was Life in Him.*"

What meaning the Revisers attach to these words I will not undertake to say. It can scarcely be supposed that they wish to imply that the life which was inherent in Him who is one with the Father and the Holy Ghost, was "*made.*" That would be heresy indeed. Possibly they who suggested this translation wished to supply another prop to the "New Culture," and to Pantheism, by this rendering; as if the words "*that which hath been made*" referred to the Universe (whose creation is spoken of in the preceding verse) as having been "*made life in Him.*" Dorner, no doubt, and his disciples would welcome such a statement; and it is one that must be accepted, if it were true that "all things were created IN Him," and if "the Word" holds to the Universe the same relation that the Word Incarnate holds to the Church. But all things were not created IN Him. The assertion that they were is heresy. Whether this translation be intended to sustain this heresy, or whether it is looked on as being an example of "the things hard to be understood" of which one

of the Revisers speaks, I do not know. I see no meaning that can be attached to the words except that which I have given.\*

The ninth verse we find thus rendered in the text: "There was the true light, even the light which lighteth every man, coming into the world." To this two alternative translations are given in the margin. One is, "*The true Light which lighteth every man was coming*": the other is, "*every man as he cometh*."

As to the translation given in the text, it is not easy to determine its meaning. "There was

\* Whether the words  $\delta$   $\gamma\epsilon\gamma\omicron\nu\epsilon\nu$  should be connected with the third or following verse, is *comparatively* an unimportant question. It is a question of punctuation. I prefer that of the Received Version. If the other punctuation be adopted, the only admissible translation would be, "That which hath become to be in Him was Life"—the Word being spoken of as incarnate.  $\Gamma\iota\gamma\omicron\nu\mu\alpha\iota$  is not a word that could be used of any condition of being that attached to the Son previously to His incarnation.  $\text{H}\nu$ , not  $\epsilon\gamma\epsilon\nu\epsilon\tau\omicron$ , must be used of Him in His eternal condition.  $\Gamma\iota\gamma\omicron\nu\mu\alpha\iota$  is not to be regarded as synonymous either with  $\pi\omicron\iota\epsilon\omega$  or  $\epsilon\iota\mu\iota$ .  $\epsilon\gamma\epsilon\nu\epsilon\tau\omicron$ , therefore, should not be translated either "was made" or "was."  $\Gamma\iota\gamma\omicron\nu\mu\alpha\iota$  is used either of that which, being existent, assumes or is brought into a new form of existence, as when the Eternal Word "became to be flesh"; or it may be used of that which is brought into a state of existence out of non-existence, as in John i.: "All things became to be (came into existence) by means of Him, and apart from Him hath become to be not even one thing." In Genesis i. 2, as in many other passages  $\text{הָיָא}$  is in Hebrew continually used in this sense of  $\gamma\iota\gamma\omicron\nu\mu\alpha\iota$ .

the true light (even the light that lighteth every man) coming into the world." "*There*" is evidently not intended as an adverb of place—*εκει*. I suppose the intended meaning to be this:—John was not *THE* light. There was the true light in the act of coming into the world. Of that true light John spake. I am not sure that this is the intended meaning, but I can conjecture no other.

Now, even if we were to admit that *ην* could be associated with *ερχομενον* so as to mean "*was coming*"; and if we were to allow that *ην* could be separated from *ερχομενον* in the manner in which it is separated in this verse, yet surely it could not be supposed that the true Light would be spoken of as *coming* into the world when it *had already come*. The translation given in the text must therefore be rejected both as ungrammatical and untrue. As regards the alternative renderings, the first, viz., "The true light which lighteth every man was coming," must be rejected for the same reasons that we reject the rendering in the text. It is ungrammatical and untrue.

As regards the second of the suggested renderings, it assumes, in the first place, that *ερχομενον* (coming) may be attached to *ανθρωπον* (man) instead of to *φως* (light). Of late years this connection has been very generally abandoned. The article would certainly have been inserted if *ανθρωπον* had been the word with which *ερχομενον* is

associated. We should have found *παντα ανθρωπον τον ερχομενον*. This is acknowledged by Zeger and others. Zeger suggests that the article might once have been prefixed to *ερχομενον*: but this cannot be, for no MS. has it. See *Critici sacri in locum*.

Moreover, although the *Rabbinical writers*, when speaking of human birth, are accustomed to describe it as "*a coming*" into the world, yet this is not the habit of *Scripture*. The Scripture speaks not of men as "*coming*" into the world, but of their being "*born*" into the world. See John xvi. 21. "*Coming*" into the world implies antecedent existence. There is only One, therefore, who can fitly be described as "*coming*" into the world at birth. Although the Lord Jesus had not an eternal existence as man, yet He had an antecedent and eternal existence as God. His "*goings forth* have been from old, from everlasting." (Micah v. 2.) He, therefore, can be spoken of as *coming into the world* at birth: but He alone.

Moreover, this rendering not only gives a wrong connection to *ερχομενον*, but it also teaches that the true Light lighteth every man *as he* cometh into the world. Such a statement would be *by most persons* understood to mean (and what else could it mean) that every infant, as it is being born into the world, receives enlightenment and grace. Is this intended? If it be, there is an added reason for repudiating the rendering.

The meaning of this verse is sufficiently obvious;

and, but for Pantheism and Mysticism would never have been questioned as it has been. The previous verse had stated that John the Baptist was not "THE Light," but that he had come to bear witness to "THE Light." Then it is added, "It [*i.e.*, the Light to which John testified] was the TRUE Light which lighteth every man, coming [not merely into Israel, to whom John's testimony was confined, but] into the world." Its shining was directed towards every man. This verse treats not of the reception of the Light, but of its emission. We are subsequently told that it was not received, but well-nigh universally rejected. "The world was made by Him, and the world knew Him not: He came unto His own, and His own received Him not." Nevertheless, the Light shone upon all men, whether Jew or Gentile. It was the lightener of the world, although the enlightener of few.

The force of φωτιζω as meaning to lighten, or throw light upon an object, may be seen from the following passages :

1 Cor. iv. 5. "Who shall *throw light* upon the hidden things."

Rev. xviii. 1. "The earth *was lightened* with his glory."

Rev. xxi. 23. "The city had no need of the sun, for the glory of God did *lighten* it."

Rev. xxii. 5. "They need no candle, for the Lord *giveth them light*."

In all these passages the word is used, and evidently means to emit and diffuse light, as does a candle or the sun ; but whether the light dispensed becomes ENLIGHTENING, depends on the nature of the objects on which it falls. Light of the most intense brightness may be shed upon darkness that refuses to be penetrated by it. The blind may be lightened, but they cannot be enlightened. On the apostates mentioned in Heb. vi. 4, light was shed ; for they are described as φωτισθεντες, but though “lightened” they were not “ENlightened.” There was not the shining IN—λαμψαι EN. (See 2 Cor. iv. 6.)

In Christ “the kindness and love of God our Saviour *unto man* appeared.” As the brazen serpent was a manifestation of love towards every perishing Israelite, so the lifting of Jesus on the Cross is the manifestation of love towards every child of Adam. It is a light of love which *lighteneth* every man. It is said unto all, “Look unto Him, and be ye saved.”

Accordingly, this verse in John, after showing who the true Light was, declares that it is not confined as to its shining, but that, like the sun, it lightens all men. The House of *Israel* wished to restrict to *Israel* every blessing that came through the Messiah of *Israel*. They maintained that every Gentile who wished to have fellowship with Israel in Israelitish blessing, must *first* be, by circumcision, formally incorporated into Israel.



Consequently, even believing Israelites were reluctant to admit that the Light, which in the Person of the Messiah had arisen upon Israel, had risen equally upon the Gentile world. The question in the Apostolic period was, not whether the Light sent was by all *received* (no one thought of contradicting palpable facts by asserting *that*); the question was whether the shining of the Light sent was *directed towards* all men. The Lord Jesus and His Apostles authoritatively declared that it *was*: Israel persistently maintained that it *was not*. Hence the force of the words "all men" (*παντας ανθρωπους*), "the world" (*τον κοσμον*), "the many" (*τους πολλους* מַרְבֵּי). (Compare Romans v. 19 and Isaiah liii. 11.) In the teaching of our Lord and His Apostles expressions denoting *universality*, like that in the text we are now considering, refer not to the *reception* through the Spirit of light or grace dispensed (for all are not "born of God"), but they refer to the present aspect of God in Christ towards a ruined world. The sun, although many things may in special cases intercept its rays, shines alike on all the creation. Many things may have no powers of perception: there are rocks and trees, and blind men, yet the sun shines upon them all; and such is the aspect of the Cross of Christ towards all men. Our unfaithfulness, or want of zeal, may fail in removing the covering which intercepts its rays from many a heathen land, or may cause them to fall weakened

and distorted; yet still this light has risen on the world, and shall continue to shine until the end come. "The grace of God, which bringeth salvation" [*i.e.*, the grace of God in Christ, for it is this alone which is *σωτηρια*, *salvative*] "appeared unto all men;" and therefore if men perish, they are their own destroyers; and when we have acknowledged the truth of this, it is neither possible, nor would it be profitable, to measure the different degrees of responsibility which attach to those who may hide, reject, or be hidden from its beams. Only let us remember, that there is the difference of Heaven and Hell between those of whom it is written, "that the god of this world hath blinded their eyes lest the light of the glorious gospel of Christ should illumine (*ανγασαι*)\* them," and those

\* I do not doubt that the Revisers are right in assigning to *ανγασαι*, as here used, the sense of "dawn." It means to illumine with the light of the morning. I regard the Apostle's use of *ανγασαι* in this place as founded on Isaiah viii. 20, "To the Law and to the Testimony; if any one speak not according to this word, there is to him no light of the morning"—*אין-לו שחר*: that is, the light of the eternal day has never shone into his soul. *Φωτισμος* therefore may denote either a condition in which light has been dispensed and *rejected*, or one in which it has been dispensed and *received*. The context will determine whether or not the lightenment has produced enlightenment. In 2 Cor. iv. 6, a *φωτισμος* is spoken of which does not result in *ανγασμος*. "The god of this age hath blinded the minds of them that believe not, that the *φωτισμος* of the Gospel of the glory of God should not illumine them—*εις το μη ανγασαι τον φωτισμον του ευαγγελιου του*

of whom it is said *in contrast*, that God hath ‘shined IN—[i.e., enlightened their hearts,] to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Such is the difference between believers and the world.

Indeed nothing can present a more awfully deceptive view of the state of men than to teach them that Christ, or the Spirit of Christ, is in them, whilst they are dead in trespasses and sins. But this has always been, under different modifications, the favourite doctrine of the natural heart. The favourite doctrine of Marcus Antoninus, the great persecutor of the Christians, was, that *God was in him*. National Churches which nationalise Christianity, and every sect which embraces the unbelieving, must in some way or other make it the foundation of their false brotherhood, and whether the seed of grace be confined to the baptised, as in the Greek, Latin, and Anglican Churches, or extended to the whole of mankind, as by Barclay, Penn, and the Broad Church writers, it becomes in its practical result the same deadly doctrine of universalized regeneration; and exactly in proportion as the doctrine becomes practically influential, will obedience to a saving principle *within* be made

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Χριστου.” Immediately afterwards we read: “The God who said, ‘Light shall shine out of darkness,’ is He who *shined in* (ελαμψεν εν) our hearts to give the lightenment (φωτισμον) of the knowledge of the glory of God in the face of Christ.” In this last case lightenment results in enlightenment.

the subject of exhortation to an unbelieving world, and the doctrine of salvation through faith in the blood of the Lamb be quenched or nullified. Nor can the distinctive privileges of the Church be consistently held. The sanctification of believers by the blood of the Cross, their union with Christ as the Second Man—the last Adam; the indwelling of the Holy Spirit in them, because they have died, and been together raised (Eph. ii. 6) in Christ Jesus as their *new* covenant Head;—all these things must either be neglected altogether, or else lowered down into suitability of application to the world; which after all is deceived, and taught to believe that they are *partially*, if not wholly, reconciled, and brought into a Father's house, whilst "having neither part nor lot therein."

The manner in which the text we are considering was perverted by the early writers amongst "the Friends," is known by all who are acquainted with their writings.

Thus Barclay says:—

"By this Seed, Grace, and Word of God, and Light where-with we say every one is enlightened, we understand a spiritual, heavenly, and invisible principle, in which God as Father, Son, and Spirit dwells, a measure of which divine and glorious life is in all men as a seed."—Barclay's "Apology," pp. 137, 138.

So likewise Story:—

"But to return to the true doctrine of the Scripture, seeing that God is the Word and the Word is God, and the same

is 'the true light which lighteth every man who cometh into the world,' and assumed flesh, it followeth that God, who is omnipresent, *is in all mankind*; and Christ, the light of the Father, as inseparable from Him in that respect, is *in ALL MEN*."—Story's Journal, p. 335, folio.

Penn writes :—

"But, it may be asked, if the light in every man be Christ, how doth it bear our sins, and how are our iniquities laid upon it? Answer.—The light, or rather He that is the Light (light being a metaphor) in man, hath been, according to the Scripture, as a Lamb; slain since the foundation of the world—*i.e.*, sin by disobedience prevailing, the light or principle of life, under whose holy leadings man was placed, became resisted, grieved, and, as it were, '*slain*,' which word 'slain' is also metaphorical. And as at any time disobedient men have hearkened to the still voice of the Word, that message of God in their hearts, so, upon true brokenness of soul, that very same principle and word of life in man, has *mediated*, atoned, and God has been propitious."—Penn, vol. I., p. 254.

Accordingly Barclay, in page 52 of his "Apology," says :—

"The object of faith is inward."

In modern times likewise we find the Rev. Joseph Cook, of Boston, whose writings are at present widely disseminated in this country, saying :—

"Is it affirmed that we must worship God in conscience? What do you mean by conscience? The human part of the intuitive moral sense, or that divine Somewhat or Some One, who is revealed by the moral law, and is in us, but not of us? If you mean the latter, we do in the name of every text in the Oldest and the Old, the Newest and the

New Testament, worship it as 'the Light that lighteth every man that cometh into the world.' But of that Light we read that in the beginning it was with God and was God."—*Cook's "Orthodoxy,"* p. 51.

The following extract from Dorner sufficiently shows the character of his deadly yet much be-praised book:—

"Equally important is the great agreement, and the more penetrating insight, in regard to the truth, that Christ, notwithstanding His homousia, differs from all men through being the head and representative of *mankind*. \* \* \* \* [This truth] if it be thoroughly thought out, shows itself to be a middle conception, making us understand how the Son of God can dwell with all His fulness in a man, even as, on the other hand, we must say that the being who is destined to be the *universal head of men and angels* can only really occupy such an all determining position, can only be the *universal source of reconciliation* and atonement, of the *sanctification* and *perfection of spirits*, nay more, even of *nature*, on the supposition that He is the one place in the world where God has personal being, on the supposition that He is the living seat of the personal God, in His relation to the universe."

As, then, there have been few texts that have been more grievously perverted than John i. 9, so there are few whose exposition and translation need to be watched with more jealous care. We must remember:—

I. That it speaks not of the Word in His eternal condition of being, before the world was, but it speaks of Him as the Word Incarnate. As such He was the true Light, *coming into the world*.

II. That the relation which He held towards the world and towards men in it was an *external* relation. He was not IN men. The Light shone *amongst* them and *on* them, but it shone, to be, for the most part, rejected. "The Light shineth in the darkness, but the darkness comprehended it not." The relation continued to be one of rejection by, and separation from, all, except the few who through faith received Him.

III. Neither men nor any other part of the Adamic creation were created IN Him: nor were the angels, fallen or unfallen, created IN Him: nor had He either in eternity or in time, any immanence in, or union with, them, through the Spirit: nor could it in any sense be said, "That which hath been made was life in Him." We subserve the purposes of the great Enemy of God and of His Truth, if we abandon this text to the uses for which Pantheism, and philosophic and mystic Christianity, would employ it. It has ever been one of the chief objects of the Great Deceiver, to assign to the unbelieving world, relations to God and to Christ that pertain only to "the children of Abraham," *i.e.*, the family of faith. They only belong to the NEW Creation of God.

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## CHAPTER IX.

## MISTRANSLATION OF ROMANS II. 14, CONSIDERED.

THERE are certain statements of which we may confidently affirm that they can find no place in Holy Scripture. The Scripture could in no part of it teach that there is no God ; or that God is not the Creator and Governor of the Universe ; or that there is no redemption in the blood of the Lamb. It could never say that God is other than holy, just and good ; or that man is not radically and hopelessly corrupt. Anything that avowedly runs counter to the known principles of a book, must be repudiated if negligence or design has caused it to creep into that book. The Scripture pronounces certain things to be unvaryingly true respecting God, and respecting man. Such statements are, to faith, axioms. Such axioms we use as tests ; and everything that fails to answer to such tests, we repudiate. Translation, being the work of man, may, through inadvertence or ignorance, alter the primary statements of God. Translations, therefore, must be vigilantly tested.

Foremost among the axioms of Scripture stand

its declarations as to the thorough innate corruption of the heart of man. "The imagination of man's heart is evil from his youth." (Gen. viii. 21.) "The heart is deceitful above all things, and desperately wicked. Who can know it?" (Jer. xvii. 9.) In the flesh there "dwelleth no good thing." (Rom. vii. 18.) "The mind of the flesh" [*το φρονημα της σαρκος*—an expression which denotes everything that fallen man morally and intellectually is] "is enmity against God." (Rom. viii. 7.) Such are some of the descriptions given in Scripture of our natural condition; and every fact that Scripture records in man's past history confirms the accuracy of the picture.

Our early English Translators were very conscious of the importance of guarding these solemn declarations of Scripture respecting the hopeless depravity of man. They were men trained in the school of affliction. They had many conflicts, and many enemies. They sowed in tears. After much exercise of soul, they recognised not only that the world, as such, was utterly distant from God, but that the sacerdotalized and philosophic Christianity of Christendom was no less so. Nothing can be more full than their testimony to the great fact, that men cannot by any power or strength that nature gives, either seek after or serve God. These feelings are well embodied in the following words of one of the Homilies: "Of ourselves we be crab-trees that can bring forth no apples. We be of

ourselves of such earth as can but bring forth weeds. Our fruits be declared in the fifth chapter of the Galatians." (Homily II. 2.) "That which is born of the flesh is flesh;" and "the flesh profiteth nothing."

Throughout the whole of our English translation, I know only of one passage which seems to jar, and indeed does jar, with the great truth (so sacred in the Reformer's sight) of the thorough hopeless corruption of the heart of man. Through inadvertence (for we may be certain that it could not be by design) they have followed in the wake of earlier translators, and, not so much by a false translation as by wrong punctuation, they have so rendered a passage in the second of Romans as to make it teach that man can "by nature" do the things of God's law—which, if it were true, would prevent our saying that man was hopelessly corrupt. The passage as it stands in the received translation is, "for when the Gentiles which have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts."

Now, if Gentiles, or any others, can *by nature* do the things contained in the law—if they thus become a law unto themselves and *shew the work of the law written in their hearts*—if all this be effected by man's *natural* powers, then it is plain that they need neither regeneration, nor salvation

by grace. Man then could save himself; and that doctrine must be false that teaches us that a man "cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." (English Article X.) We could no longer say, "in me, that is, in my flesh, dwelleth no good thing:" "there is none that understandeth, there is none that seeketh after God." The universal testimony, both of the Scripture and of fact, would be contradicted by a statement that man could "*do by nature*" the things of God's law,\* and that in his natural condition he hath the work of the law written in his heart.

\* Observe the strength of these words. Can the work of the Law be said to be "written in the heart" of any one who is not "born of God?" Can a man who is dead in trespasses and sins, be said to have "the work of the Law written in his heart?" None can be so described except those who, through faith, are brought under the New Covenant of grace.

I do not know that a more striking instance of the misuse of this text could be furnished than by the following observations of Professor Jowett:—"There are multitudes of men and women everywhere, who have no peculiarly Christian feelings, to whom, except for the indirect influence of Christian institutions, the fact that Christ died on the Cross for their sins has made no difference, and who have, nevertheless, the common sense of truth and right almost equally with true Christians. You cannot say of them, 'there is none that doeth good, no, not one.' The other tone of St. Paul is more suitable: 'When the Gentiles that know not the law, do by nature the things contained in the law,'

Accordingly, there is no such statement in the Scripture. In the Greek the passage should be punctuated “ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει, τὰ τοῦ νόμου ποιῇ,” and should be translated thus: “For when Gentiles, who have not the law by nature, do the things of the law,” &c. They who through faith were brought into the fold of Christ from among the Gentiles, “had not the law by nature” (for they were born Gentiles, and not Jews), nevertheless, *when converted to Christ* they did what those who boasted in the law did not do—they observed its moral precepts, and showed “the work of the law written in their hearts.” This is the description of a converted, not of a natural state.

If we examine the passages in which the words

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these not knowing the law are a law unto themselves.’ So of what we commonly term the world as opposed to those who make a profession of Christianity, we must not shrink from saying, ‘When men of the world do by nature “whatsoever things are lovely, whatsoever things are of good report,” these not being conscious of the grace of God, do by nature what can only be done by His grace.’ Why should we make them out worse than they are?”—*Fowett*, Vol. II., p. 416.

No doubt, Satan can put on the garb of an angel of light, and counterfeit the graces of God’s Spirit, and give a false peace and serenity to deluded souls. But the spell of this delusion is in a moment broken by the words of Revealed Truth. “The flesh profiteth nothing.” In the flesh “no good thing dwelleth.”

“by nature,” or “according to nature,” occur in similar connections, we shall find that they are always applied to Jew or Gentile as descriptive of their birth-condition. The following are examples.

“We who are Jews by nature.”

*Ἡμεῖς φύσει Ἰουδαῖοι.* Gal. ii. 15.

“The uncircumcision which is by nature.”

*Ἡ ἐκ φύσεως ἀκροβυστία.* Rom. ii. 27.

“The branches according to nature.”

*Τῶν κατὰ φύσιν κλαδῶν.* Rom. xi. 21.

“The olive tree which is wild by nature.”

*Τῆς κατὰ φύσιν ἀγριελαιου.* Rom. xi. 24.

“These who are according to nature.”

*Οὗτοι οἱ κατὰ φύσιν.* Rom. xi. 24.

“By nature the children of wrath.”

*Τεκνὰ φύσει ὀργῆς.* Eph. ii. 3.

In every one of these instances the words, “by nature,” or “according to nature,” are used in relation to the *birth condition* of those spoken of. Why then should the rendering be arbitrarily altered in the passage before us, when, moreover, such alteration destroys a fundamental doctrine of our faith, and constrains us to say that men in their natural condition are able to do the things of God’s law, and have the work of the law written in their hearts?

But (and this is by itself conclusive) in Rom. ii.

27, we have the Apostle's own exposition of the 14th verse: the concluding part of the chapter being a re-statement and expansion of the part that had preceded. Compare the two verses.

Verse 14th: "When the Gentiles, who have not the law by nature, do the things of the law," &c.

Verse 27th: "Shall not uncircumcision, which is by nature, if it fulfil the law," &c.

Here the words, "by nature," are placed in their right connection. "Gentiles who have not the law by nature," and "the uncircumcision which is by nature," are expressions that convey the same thought. Again, the persons described in the 14th and 15th verses as "shewing the work of the law written in their hearts," are described in the 29th verse as those who belong to the "spiritual circumcision." Are the Gentiles in their natural condition spiritually circumcised? The believing Gentiles, such as those in Ephesus or Colosse, were; but not the Gentiles whom the *first* chapter of the Romans describes. They are said to be men given over by God "to work all uncleanness with greediness."

The Apostle did not wish the Jews to think that the *natural* condition of the Gentiles was anything else than a condition of ruin. He fully recognised and earnestly enforced the truth that the Gentiles naturally were "without hope, and without God in the world." (Eph. ii.) The hopelessness of the natural condition of the Gentiles



is the theme of Rom. i. throughout. But the Jews wished to exclude not merely *unconverted*, but *converted* Gentiles from salvation. They asserted that no Gentile, unless brought within the Jewish circle by circumcision, could be saved. Character, gifts, faith, grace, and power from God, were all nothing if the great sacramental seal of Israel were wanting.

Nothing, evidently, can be more monstrous and wicked than such a doctrine; yet ceremonial Christianity in our own day repeats, as I have already said, the same thing. It is against this habit of mind that the second of Romans is written. It is written against such as reject those whose works bear witness that they are born of God.

The following words of Cardinal Bellarmine are the true expression of the doctrine of Ritualism, though sometimes it may shrink from contemplating the result of its own principles: "Our judgment," says Bellarmine, "is that the Church "is one only, not two,\* and that that one and "true Church is an assembly of men bound together by the profession of the same Christian "faith, and by communion in the same sacraments, "under the government of lawful pastors, and

\* That is to say, Bellarmine utterly rejects any distinction between the true Church and the professing Church—a distinction [on which all truth touching these subjects hangs.

“especially that one vicar of Christ on earth—  
 “the Roman Pontiff. From this definition it may  
 “easily be gathered who are the men who do  
 “belong to the Church, and who do not. For  
 “there are three parts of this definition, viz., pro-  
 “fession of the true faith, communion in the  
 “sacraments, and subjection to the lawful pastor  
 “—the Roman Pontiff. By reason of the first  
 “part, are excluded all infidels, both those who  
 “never have been in the Church, such as Jews,  
 “Turks, Pagans, as well as heretics and apostates.  
 “By reason of the second part are excluded cate-  
 “chumens, and excommunicated persons; seeing  
 “that the one have not been admitted to com-  
 “munion in the sacraments, and the others have  
 “been ejected. By reason of the third, are ex-  
 “cluded schismatics who have the faith in the  
 “sacraments, but are not in subjection to the  
 “lawful pastor, and therefore, externally to the  
 “Church, profess the faith, and perceive the sacra-  
 “ments. But all others are included, even if they  
 “be reprobate, wicked, and impious.” (*Bellarmino*  
 “*De Eccles. Milit.*,” Lib. III., cap. ii.)

Ritualism, in every age, is in principle the same.  
 It consigns either to perdition, or else to the un-  
 covenanted mercies of God, the most holy, and  
 the most devoted of God’s servants, because they  
 refuse to come within its ceremonial pale, whilst  
 everything within that pale, however evil, it  
 deliberately sanctifies. Against such a doctrine

we have to use the same arguments that the Apostle here uses against the Jew. We have to show that such a doctrine subverts the very primary principle of the Divine Government, which is, to distinguish between the doers of good and the doers of evil—visiting, in the great final day, the one with blessing, the other with judgment. All mankind belong to one or the other of two great classes. They either are numbered with those who, with various degrees of light and knowledge are, nevertheless, essentially and habitually, “seekers after honour, and glory, and incorruptibility,”\* or else they belong to those who, with various degrees of evil, are habitually disobedient to the truth, and servants of unrighteousness. To the one, says the Apostle, the righteous judgment of God will award eternal life; to the other, eternal death. But this Ritualism denies. By means of its ceremonies it sanctifies the doers of unrighteousness, and condemns the doers of good.

All the saved belong to the class of those “who by patient continuance in well-doing, seek for glory, and honour, and incorruptibility.” How they are brought into that class (viz. “by grace through faith”) *this* chapter does not teach us. That is reserved for a subsequent part of the Epistle. It is not the object of this chapter to

\* See previous chapter on the use of the present tense to express abstract notions.

declare the Gospel of the grace of God, whereby all who believe are instantly brought, by the effectual power of God, through the strait gate into the narrow way. Its object is not to set forth the Gospel, but to argue against the dark delusions of Ritualism, which would sanctify unholliness by self-devised forms, and exclude vital godliness, because it rejects those forms, from all hope, and from all blessing in this world, and in the world to come.

The Revisers would have done good service to the Truth if they had rectified the rendering of Romans ii. 14, as respects the position of *φύσσει*. But they have not done so.

The only alteration they have made in this verse is one greatly to be deprecated. They render the commencing clause, "For when Gentiles *which have no law*," etc. There are no Gentiles (except infants and idiots) of whom it can be said, that they have no law. This is shown in Rom. i., and various other passages. The Gentiles had not THE Law; but that is quite another matter. A similar most objectionable change is made in Rom. vi. 14. "Ye are not under the law, but under grace." The Revisers render, "Ye are not under law, but under grace." Is it true that Christian believers are not under any law?

There are, I should think, few examples of more extraordinary mistranslation than the following. "For not the hearers of A law are just before God,

but the doers of A law shall be justified." Such a translation would be extraordinary under any circumstance, but more especially in a chapter the very object of which is to confute the notions of those who boasted in the possession of THE Law, as the Jews did. It is difficult to say whether the Revisers were indifferent to the rule that regulates the omission of the article before definite nouns, or whether they were obliged to conciliate by concession. Several times in this chapter they have ventured to insert the article before *νομος*, when *νομος* is without the article, and yet they say in the margin, "or a law." Such vacillating translation can scarcely be regarded as translation at all. It is rather a confession that they are unable to translate with certainty. We may safely say, that in the translation of *νομος* in this chapter, "THE" ought to be inserted wherever the Revisers insert, or give permission to insert, "A."

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## CHAPTER X.

NOTE ON THE TRANSLATION OF CERTAIN WORDS  
IN ROMANS IV. AND V.

## NOTE ON THE WORDS—

*Λογίζομαι*, to impute. Rom. iv. 6.

*Ελλογέω*, to enter in account. Rom. v. 13.

*Λογίζομαι ΕΙΣ*, to impute FOR. Rom. iv. 5.

*Ἐφ' ᾧ*, on the ground that. Rom. v. 12.

THE word “impute” (as is well known) may mean either the attributing to another that which is properly his own, as when we say, “I will not forgive thy trespass, I will impute it unto thee:” or, it may be used to denote the ascription to us of that which is *not* properly our own, as when we speak of the sin of Adam, or of the righteousness of Christ being imputed to us.

The two meanings of impute are thus given by Johnson:—

I. To charge upon, to attribute—generally ill, sometimes good. Example:

“This obscurity cannot be *imputed* to want of language in so great a master of style.” *Locke*.

II. To reckon to one what does not properly belong to him. Example:

“Thy merit

*Imputed* shall absolve them who renounce  
Their own both righteous and unrighteous deeds.”

*Milton.*

This last may be termed the theological use of “impute,”\* and as it is a word that has now become consecrated, as it were, to this peculiar meaning, it is much to be regretted that in our version of the Scripture it should ever have been used in another sense in any question respecting sin or righteousness. It is, however, so used (*i.e.*, *not* in its theological sense) in the translation of Rom. v. 13, where *ελλογείται* is rendered “imputed”—“sin is

\* It is quite true that there is nothing in the word itself that would not equally serve to denote, either the reckoning to us of that which *is* properly our own, or the ascription of that which is *not* properly our own. If, therefore, theological habit in our language, had not stamped upon the word “impute” a peculiar meaning, we might employ it indifferently, just as *λογίζομαι* in Greek, and *חשב* in Hebrew, are used indifferently; it being left to the context to determine whether the thing spoken of as “reckoned” be properly our own or not. Thus in the text, “imputeth righteousness without works,” no one can for a moment doubt that “impute” denotes the ascription to us of that which properly does *not* belong to us.

So *ελλογεω* (which means to enter or set down something in an account, just as *ελλογιμος* is used of anything *that comes into account or regard—εν λογω ειναι*) may be applied either to a proper or assumed responsibility. The context must determine.



not imputed where there is no law." There are few instances of more unfortunate translation than this. We cannot indeed pronounce it to be a *false* translation, for "impute" is evidently intended to bear the *first* of the two senses referred to above, viz., the ascribing to a person that which is properly his own: but inasmuch as this is not its theological sense, and inasmuch as the very object of the passage in which this clause occurs, is to establish the doctrine of "imputed sin" *in its theological sense*, the introduction of the word "impute" in the other sense, necessarily perplexes the mind. Nor would it be well, under any circumstances to render λογίζομαι and ελλογέω by the same word. Ελλογέω means to register or set anything to account. So it is used in Philemon,—“if he oweth thee ought, *put that to my account*”—τουτο εμοι ελλογει. So it should be rendered in Rom. v. Sin (*i.e.*, sin in the sense of *personal transgression* against a recognised law, for the context shows that that is the sense in which sin is here used) is not put to the account of any where there is no law. Compare Rom. iv. 15, “where no law is, there is no transgression.”

And yet, says the Apostle, infants and idiots—persons who have not sinned after the similitude of Adam's transgression (*i.e.*, by violating a known commandment, and who, consequently, have no personal trespass entered against them in God's books) *die*. How could this be, unless they were

treated on the ground of having sinned when their first parent sinned? By simply referring to the fact that infants and irresponsible persons die, the Apostle proves his previous statement, viz., that "death penetrated unto all men *on the ground that* (εφ' ω) all sinned" when their progenitor sinned. The very subject, therefore, of the passage is "imputed sin" in the theological sense of "imputed," and therefore if there be any passage in the Bible from which "impute". *in the other sense*, ought to be excluded, it is this. The use of this word was, no doubt, an oversight on the part of the translators; but the Revisers, who have had time to consider all that has been said and written on the subject, have not seen fit to rectify the error.

But we have not only to distinguish between *ελλογεω* and *λογιζομαι* (whether used transitively as in Rom. iv. 6, "Even as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works"—*λογιζεται δικαιοσυνην χωρις εργα*); or intransitively as in Rom. iv. 11, "that righteousness might be imputed unto them also"—*εις το λογισθηναι και αυτοις την δικαιοσυνην*): *λογιζομαι* is also to be distinguished from *λογιζομαι ΕΙΣ*, in the sense in which *λογιζομαι ΕΙΣ* is used in the fourth of Romans. I say *as used in the fourth* of Romans, because in determining the specific meaning of words, we have to consider not merely what they *may* mean in other

combinations, but what they mean *as limited and defined by the context in which they occur*. Both in the second and fourth of Romans, λογίζομαι in combination with ΕΙΣ, is evidently used to denote the assigning to a thing a value which intrinsically it has not. Thus in Rom. ii., "Shall not his uncircumcision be counted FOR circumcision?" (οὐχι ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται): and in Rom. iv., "His faith is counted for righteousness" (λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην); that is, faith has assigned to it a value which intrinsically it has not, for our faith is not in itself righteousness. It is neither perfect in its development, nor meritorious; nor is it regarded as a work at all, but on the contrary, is contrasted with works: "To him that worketh not but believeth."

If I were to endow another with ten thousand talents of gold, and were to give him, in proof of his being so endowed, a legally stamped document, that document would become possessed of a conventional value, and might be reckoned to me for the value of the talents which it denoted; but it would have no *intrinsic* value. In such a case I should use the expression λογίζομαι ΕΙΣ. So is it with faith. It is not, as Romanists and others have said, righteousness. It has only an assigned value: whereas Christ's righteousness, which it represents, and on account of which it has its assigned value, has a real, absolute value. *It is as*

the true gold, whereas faith is only as the stamped document. Consequently, I say faith is imputed to me *for* righteousness: but of Christ's righteousness I say, it is imputed to me *as* righteousness. Faith imputed *for* righteousness, and the righteousness of Christ imputed *as* righteousness, are distinct, although inseparably connected doctrines. The first is treated of in the *fourth* of the Romans: the second in the *fifth* chapter. There it is that we find that clear, full, unambiguous statement: "As by the disobedience of one man the many were constituted sinners, so by the obedience of the one, shall the many be constituted righteous."

"Constituted" (*constituti sunt*, the translation adopted by all the chief Latin versions, see Vulgate, Codex Amiatinus, Junius, and Calvin) is a forensic word. If the law appoints that the guilt of a representative person with whom we have a *legal oneness*, should attach to those who are represented by that person, then they who are so rendered guilty are said to be constituted sinners. To be "made" sinners, which is the translation of *καθισταμαι* adopted in our version is (to say the least) ambiguous. It might mean, and it is by most persons supposed to mean, the being made personally corrupt. It is true, indeed, that we are personally corrupt, but our corruption is the penal consequence of a criminality that precedes the corruption, and that criminality attaches

to us in consequence of the sin of a representative person with whom we had a legal oneness. Our criminality is founded on the imputation of Adam's first sin; and it is *that* sin (a sin altogether external to ourselves) of which the passage we are considering speaks. Dr. Owen commenting on the text, "By one man sin entered into the world, and death by sin," observes, "It is hence manifest, what sin it is that the Apostle intends, namely, the actual sin of Adam—the one sin of that common person while he was so. For although the corruption and depravation of our nature doth necessarily ensue thereon, in every one that is brought forth actually in the world by natural generation, yet it is *the guilt of Adam's actual sin alone* that rendered them all obnoxious unto death upon the first entrance of sin into the world. ("Owen on Justification," p. 399.) All the natural descendants of Adam, therefore, are under condemnation, because Adam their federal head sinned. Adam's sin imputed, apart from the resulting corruption of our nature, is that by which we are "constituted" sinners: just as the righteousness of our new federal Head, apart from the new principle of righteousness and life which is, as an appointed consequence, imparted to us, is that by which we are "constituted" righteous. The Revisers would be unwilling, I suppose, to say that "make" was a fit rendering of *καθισταμαι*; nor can they be ignorant of the distinction between

“imputation” and impartation. Yet they have chosen to retain “make,” and reject “constitute,” and have not even given to “constitute” a place in the margin. This is not *revision*.

The imputation of Adam's first sin is taught no less plainly in the twelfth verse: “Wherefore, as by one man sin entered into the world, and death by sin, and so death passed through, or penetrated [διηλθον] unto all men *on the ground that* [εφ' ᾧ] all sinned.” The Apostle does not say, “on the ground that all personally sinned,” or “on the ground that all became corrupt,” but on the ground that their head or representative “sinned.” Observe the use of the aorist ἡμαρτον. The reference of the aorist in dependent or relative clauses, is to the point of time fixed in the leading clause that precedes. Here the point is the period when Adam, with whom we had a legal oneness, sinned.

But it is to the meaning of εφ' ᾧ that I especially wish to direct attention. It certainly should not (as in the margin of the Revised Version) be translated, “in whom”: for εφ' ᾧ is not εν ᾧ; nor can it be translated, “*for that* all sinned,” for that would have been expressed by ὅτι, and would have implied that all men personally sinned, when Adam sinned. Now, we did not in *our own persons* sin when Adam sinned; nor are we regarded as having in *our own persons* sinned when he sinned. Because of our federal

relation to him we are treated on the ground of having sinned when he sinned. *Εφ' ᾧ* is, like justification, a forensic term. It is an expression frequently found in treaties and legal documents. If it be used of a stipulation respecting the future, it is to be rendered, "on condition that," as when we say, "we will agree to do so and so, on condition that you will do so and so." Several examples of this will be found in Herodotus and Thucydides. Thus Thucyd., IV. 30, *σφας αὐτοὺς κελεύειν παραδιδόναι ἐφ' ᾧ*—"to bid them deliver themselves up *on condition that*," etc. But if *ἐφ' ᾧ*, or *ἐφ' ὅτῳ* be used (as in the present case) with reference to a *past* event from which certain consequences have resulted, then it is to be translated, *on the ground that*. *Ἐμὲ μηδὲν εἷς ἐφ' ὅτῳ τοῦτο ποτήσεις*, "as respects me you have no ground on which to treat me thus." (*Lucian.*) And *εἰ γὰρ ἐγενοῦ ἐφ' ᾧγε διατελεῖν διευτυχῶν αἰ*, "si enim cā lege natus es ut perpetuā felicitate fruaris." (*Menand. apud Plutarch.*) The truth that death penetrated unto all men, not on the ground of their own personal sin, but on the ground of the transgression of another being imputed to them, is proved by the Apostle in the verses that succeed. The Apostle does not in these verses (as Professor Jowett asserts) contradict himself. His reasoning is clear and unanswerable.

Professor Jowett says, "How is the fact of sin reconcilable with the previous statements of the Apostle, 'where there is no law there is no trans-



gression'? Such is the doubt which seems to cross the Apostle's mind, which he answers: first, by saying that there was sin in the world before the giving of the law (though he had said before, 'where there is no law there is no transgression'), and then, as if aware of his apparent inconsistency, he softens his former expression into 'sin is not imputed where there is no law.'" (*Fowett* "On Romans," Vol. II., p. 155.)

Here it is distinctly implied that the Apostle had contradicted himself. Yet what can be more plain, what more consistent than the Apostle's statement? He had not said, Where there is not THE LAW (*i.e.* the Law as promulgated to Israel at Sinai) there is no transgression. He had said (and what can be more obviously true?) that there can be no such thing as personal transgression, except there be some commandment or law against which to transgress. How could Adam or Eve have transgressed, if no commandment had been given them? Transgression would in such a case be impossible. The same may be said of the Antediluvian world. Had they no commandments given them through Enoch, Noah, and others? Did not the Spirit of God strive with them through the testimony of His servants, and had they not also around them the works of God's hand, bearing perpetual witness "to His eternal power and divinity?" It is perfectly true, therefore, that where no law is, there is no personal transgression; and the Apostle only repeats

the same truth in an altered form when he says in the fifth chapter, that "sin" (in the sense of personal transgression) is not "registered" or set down in the account against us (*οὐκ ἐλλογείται*) "where there is no law."

Sin, in the sense of *personal* transgression, is not set down in the book of God against any, who have not broken some commandment which they either did recognise, or should have recognised. This, of course, is the case with infants and irresponsible persons (such as idiots) *only*. They break no recognised commandment: they know neither *the* law, nor *a* law. Consequently nothing is registered against them in that page of the book of account on which personal transgression is registered. Nevertheless, they die. They became subject to death, long before the Law, which pronounced its formal curse on sin, was given. "Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression," *i.e.*, by breaking a recognised commandment. If, therefore, no personally committed sin was registered against them, they could not have died on that account, but must have died on the ground of another's sin having been imputed to them. Thus the Apostle's previous assertion is proved.

It is certain that all infants who die in irresponsible infancy are chosen in Christ, and through His grace, saved: for we find, as a description

universally pertaining to all who shall finally stand before the great white throne, and be condemned, that they are to be judged "out of things which were written in the books according to their works." This is a description which cannot apply to those who have died in irresponsible infancy.

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## CHAPTER XI.

## NOTE ON ROMANS V. 19.

IT is the more important to be accurate in the translation of Rom. v. 19, because of its connection with the words of Isaiah liii. 11, which are virtually quoted in Romans.

Isaiah liii. 11. "By acquaintance with Himself shall The Righteous One, my Servant, bring [or cause] righteousness unto the many."

Romans v. 19. *Δια της ὑπακοῆς του ἑνός δικαιοι κατασταθῶσονται οἱ πολλοι.* "By the obedience of THE ONE shall the many be constituted righteous."

There are few passages more rich in grace and consolation to us, believing Gentiles, than this clause of Isaiah liii. 11. In the preceding verses God had spoken of Jesus having been smitten for the sins of Israel. "For the transgression of MY PEOPLE was He smitten." But in this verse the sphere is extended, and the Gentile world at large [הַרְבִּים, *οἱ πολλοι*] are, when brought into acquaintance with the Messiah of Israel through faith, declared to be included in the mercy.

It is in the Hebrew language a rule, that the adjective should be placed after the substantive to which it belongs. In the passage before us,

“Righteous” is not placed after “Servant,” but precedes it. The rule, therefore, is supposed to be violated; and consequently some have argued that the word “righteous” (although contained in every MS.) should be regarded as an interpolation, and be rejected.

The fact is that the rule is not violated. They who think it to be violated do themselves violate that most important rule (referred to in a preceding chapter) which requires that the article should be omitted in Greek and Hebrew before definite words that describe an object that stands in a circle of its own, isolated and pre-eminent. The word צַדִּיק is not here to be regarded as an appendage to “my servant,” and to be translated “my righteous servant.” On the contrary, “my servant” is to be regarded as the appendage to it, and צַדִּיק is to be translated “THE RIGHTEOUS ONE.” It is virtually the substantive, and “my Servant” is virtually the adjective. We must translate צַדִּיק, “One that is righteous,” or “the Righteous One.” The omission of the article indicates that the Person thus spoken of held in earth a position of righteousness that was singular and isolated, and that there was none like it. The peculiar position of the word “righteous” preceding, and not following, the substantive, is intended to give especial prominence to the thought it expresses. Our minds are intended to rest on the righteousness of the Righteous One as the

procuring cause of the blessing spoken of in this verse. In virtue of having been the Righteous One, He becomes the causer, or bringer of righteousness to His believing people.

Yet whilst prominence is thus given to the great fact of His righteousness, it is important also to observe that the words, "*my servant*," are added. The Son, before He took on Himself our nature, was from everlasting (even as He shall be unto everlasting) One to whom righteousness essentially belongeth. Yet He was not then "the servant." It is not in virtue of that essential righteousness that pertains to Him as God—one with the Father and the Holy Ghost; that He brings to us righteousness. The righteousness by which we are "constituted righteous" is a *service*, an *obedience* which He became man in order to render; and which He commenced and finished *in the earth*. It commenced when He said, "Lo, I come to do Thy will, O God:" it terminated when He had become obedient unto death, even the death of the Cross, and said, "It is finished." It is true indeed, that unless He had been One to whom righteousness essentially belonged, He could not have wrought out the righteousness which He did work out as the Servant. The service of that Servant had in it a superhuman excellency, for that Servant was Immanuel—God manifest in the flesh. To view Him in the sphere of His eternal glory, having a righteousness so absolute, so essential, that every-

thing willed by Him is right simply because He wills it, so as for rectitude to be nothing else than conformity with the principles of His own being—to view Him *there*, is something very different from seeing Him as the Servant of Jehovah in the earth after He had assumed another, and an inferior nature, and entered a sphere utterly contrasted with that which pertained to Him above the heavens. Voluntarily He became man : voluntarily He entered and sojourned on this earth, and became obedient to a prescribed rule of action in the midst of suffering and death, in order that thereby He might work out for others a righteousness by which they might be constituted righteous, and be justified. The righteousness wrought out and finished by Immanuel as Jehovah's Servant in the earth, is the righteousness which He brings unto, and puts upon His believing people. It is a righteousness which is the result of a fulfilled obedience, and therefore the Apostle after speaking of it as a righteousness, (for he says that "*by one righteousness*" (δι' ἑνὸς δικαιοματός) "the free gift came unto all men unto justification of life,") uses in the following verse the word "*obedience*:" "by *the obedience* of the one shall the many be constituted righteous"—plainly teaching that we are constituted righteous, not by the essential righteousness of Christ, as God, being imparted to us (which indeed is impossible), but by a righteousness resulting from an obedience performed in our stead, and made ours in the only way in which such a



righteousness could be made ours, namely, by ascription or imputation. What the Apostle teaches by using the word "*obedience*," is taught by the Prophet by his use of the word "*servant*." The Righteous One by His obedience as "my Servant" (it is Jehovah who speaks), shall bring righteousness unto the many.

"Shall cause, or bring righteousness unto," is the literal rendering of יִצְדִּיק followed by ל. The Hiphil of יִצְדִּיק (and it is the only place in which it is so) is here followed by the preposition ל. It cannot, therefore, be rendered "*justify*." "*Justify*" (δικαιω) is the invariable meaning of יִצְדִּיק in Hiphil when it is *not* followed by ל, and when it is used of God as a Judge. In this sense it is frequently used of God; *but always of God as a Judge* declaring His believing people to have been so "constituted righteous" as to be able to appear before Him, and to be justified, or authoritatively pronounced, righteous. Such is the meaning of יִצְדִּיק simply, when used of God as a Judge, and when not followed by the preposition ל. But here it is followed by ל, and it is not used of God as a Judge. On the contrary, it is used of *Christ as the Servant of Jehovah* preparing Jehovah's people to meet Him as a Judge. The Apostle was very conscious of this difference; and therefore in quoting (as virtually he does) this passage in Rom. v. 19, he marks his sense of the distinction between יִצְדִּיק and יִצְדִּיק ל by using the expression "*constituted righteous*" instead of "*justify*."

To "constitute righteous," or "be the bringer of righteousness," is the work of Christ as the Servant, and of Him this passage speaks: to "justify" or "pronounce righteous" those who have had righteousness brought to them by Christ's service, is the work of God as the Judge. By the service of Christ in the earth believers are "*constituted righteous*:" by the judicial sentence of God, already pronounced over them, they are "*justified*."

But the righteous Servant of Jehovah was to bring righteousness not to believing Israel only, but also to "the many" לְרַבִּים, that is to say, the many *who believe*. "By acquaintance with Himself [not otherwise] shall the Righteous One, my Servant, bring righteousness unto the many." That the words "the many" (οἱ πολλοί, as they are rendered by the Apostle in Rom. v. 15, 19) denote in this place, *mankind at large* as contrasted with a select few, (such as Israel), can be doubted by none who carefully consider this passage, and the verse that follows. But if there were a doubt, it would certainly be removed by a reference to Rom. v. Throughout the close of that chapter the Apostle uses the expression "the many," interchangeably with "all men" (compare verses 15 and 19, with verses 12 and 18); and it is from this verse in Isaiah that the expression "the many," is derived.

The Apostles, and more especially St. Paul, were perpetually hindered in their ministry by the difficulty they found in persuading, even converted Is-

raelites, to believe that Gentiles *as Gentiles* could, on believing, be made partakers of the blessings which the Messiah of Israel brought. If the Gentiles would consent to be first incorporated with Israel by circumcision, and so to reach Christ through Israel, they were willing to receive them, but not otherwise. The strength of this feeling even among believing Israelites, may be judged of from the manner in which Peter and Barnabas yielded to it in Antioch. They quailed before the frown of the believing Jews, and consented to reject the believing Gentiles as unclean, even though they knew that they had been sanctified by faith in Jesus, and had received the Holy Ghost as well as they.

We cannot wonder, therefore, at the earnestness with which the Apostle Paul insisted on the great truth that all the grace, and mercy, and blessing provided by God in Christ, was the portion not of believing Israel merely, but also of all who believed among "the many." There never was a question in the Apostolic Churches whether Christ was the Representative of, and had atoned for, "the many" who believed *not*. Isaiah does not say that the Righteous One, Jehovah's Servant, had brought righteousness unto "the many" who were not by faith acquainted with Him. "*By acquaintance with himself* shall the Righteous One, my Servant, bring righteousness unto the many." In like manner, the Apostle when he speaks of the life brought unto "the many," limits it to such of "the many" as had

received "abundance of grace and of the gift of righteousness." It was admitted, that as Adam's transgression affected all those of whom he was the Representative, and them alone, that so Christ's obedience affects those of whom He is the Representative, and them alone. None in the Apostolic Churches affirmed that Christ was the Representative, or Surety, or Priest of any except His believing people: but multitudes did question whether the Gentiles—whether "the many," could by faith *alone* attain the right of being numbered among His people. They said, nay. They said that they must also come by circumcision within the circle of Israel. They denied that righteousness could be brought to them as "*the many*." The Apostle, on the other hand, affirmed the contrary. He declared with authority from God, that righteousness was brought by Jesus as much to the believing "many" as to the believing Jews; and by tacit reference to the verse we are considering in Isaiah, he shows that Isaiah had testified the same thing.

The statement of the Apostle in the eighteenth verse of the fifth of Romans, is one of exceeding moment. Let us look well that we receive it in simplicity. "As by ONE OFFENCE (*δι' ἑνὸς παραπτώματος*) judgment came unto all men unto condemnation, so by ONE RIGHTEOUSNESS (*δι' ἑνὸς δικαιοματός*) the free gift came unto all men unto justification of life." Here we are authoritatively taught that the whole action of the hand of

God in judgment on men as men, was founded exclusively on the "ONE OFFENCE"\* committed by the first man whilst he stood as our Representative in Paradise. It was an act altogether external to ourselves. *Adam* committed it, not *we*. Yet, by committing it, he opened the fountain whence has flowed down to us all the condemnation and woe and misery that we have seen and known as men, and which will, to all who are not delivered, end in the second death. His "one offence" has entailed the "condemnation." The depravity is the necessary concomitant and consequence—the *penal* consequence of that condemnation, but it is not the cause. Its cause is found in the "ONE OFFENCE" committed by another whilst standing as our Representative—a terrible truth which the human heart ever frets and rebels against, and not unfrequently spurns. Refusing to wait until God has unfolded

\* The verse in the original is elliptical—but the ellipsis is not inaccurately supplied by the italic words in our version. Literally the verse may be rendered thus: "According then as by means of one offence the result came unto all men unto condemnation, so by means of one righteousness the result came unto all men unto justification of life." In the one case, the condemnation brings to eternal death; in the other, the justification brings to eternal life—whence the expression "Justification of life." The condemnation attaches to all who have legal oneness with the first man; the justification attaches to all who have legal oneness with the Second Man—that is all the family of faith, whether found among "the many," or found in Israel.

and explained the methods of His grace, it rages against the thought of representative action.\* Yet for what do the instructed in heart bless God more? What principle in the government of God is more dear to them than this? For, if by the act of their first Representative they have been ruined, they know also that by the act of another Representative they have been made sure heirs of life and glory. Immanuel—the Second Man, taking His place in the midst of this world's sin and misery, did, by one prolonged act of righteous service, continued through life, and consummated in sacrificial death, establish the basis on which the sure action of God's grace, in unchangeable mercy toward them that believe, is founded for evermore. The fountain-head of blessing has been opened; the streams flow, and will never cease to flow: the consequences are

\* The fact that the imputation of the first sin of Adam is taught by the Apostle to be the cause of the condemnation that rests on men as men, is admitted by the more candid among the Neologians. They admit that the Apostle teaches it, but they say that he taught what is false. "Wegscherder (says Professor Cunningham) admits that it is impossible, in accordance with the principles of philology and exegesis, to deny that Paul taught this doctrine; while he does not scruple to say, 'That imputation of the sin of Adam, which the Apostle Paul, following the Jewish teachers of his day, made the basis of his argumentations, must be relegated to those obsolete dogmas, which ignorance both of philosophy and history have propagated and cherished to the great detriment of true piety throughout the Church.'"—*Cunningham's Historic Theology*, Vol I., p. 507.

sure. All is the result of the "ONE RIGHTEOUSNESS." And that "one righteousness is, as I have already said, termed by the Apostle, in the succeeding verse, "an obedience." The operation, therefore, of the hand of God toward us, in bringing to us justification and all the consequences thereof, is founded, not on any act or condition of the Son of God before He became incarnate, nor upon any act or condition that now pertains to Him in resurrection: it is founded exclusively on a righteousness wrought out by Him and finished *in the earth*—finished in His sacrificial death. It was a developed righteousness, developed under a prescribed rule (for He was "made under the Law," and He kept it), and it is therefore called an "obedience." "By the obedience of THE ONE shall the many be constituted righteous." "By acquaintance with Himself shall the Righteous One, my Servant, bring righteousness unto the many, and their iniquities He shall bear." The bearing the iniquities, and the presenting the finished righteousness, were both consummated on the Cross. All the action of the hand of God toward us in blessing is *founded* exclusively on the work finished by His righteous Servant in the earth; and yet it is the *earthly* service of the Holy One that many are now seeking to depreciate.\*

\* For further remarks on this subject see, "*Thoughts on Scriptural Subjects*," pp. 175 and 226, as advertised at end.



## CHAPTER XII.

ON THE ALTERATION OF THE TRANSLATION OF  
JAMES IV. 5.

THIS passage is one of no ordinary importance, bearing, as it does, so marked and decided a testimony to the corruption of our natural *spirit*—a testimony of peculiar value at the present moment, when we are hearing so much about the dignity of man, the perfectibility of his nature, and of Christian perfection in the flesh.

In our Authorised Version the passage is translated thus: "*Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*" Or, as proposed in the margin, "*enviously.*"

This translation is substantially the same as that given in the following versions.

*Wiclif.* "Whether ye gessen that the Scripture seith veynlie, The spirit that dwellith in you conciteth to enuye?"

*Geneva.* "Eyther do ye thinke that the Scripture sayth in vayne, The sprite that dwelleth in us lusteth after enuie?"

*Rheims.* "Or do you thinke that the Scripture

saieth in vaine, To enuie doth the spirit covet  
vvhich dvvelleth in you?"

*Valera.* Pensays que la Escriptura dize sin causa,  
El Espiritu q̄ mora en nosotros, cudicia para in-  
vidia?"

*Vulgate.* An putatis quia inaniter Scriptura di-  
cat, 'Ad invidiam concupiscit spiritus qui habitat  
in vobis?'

*Montanus.* Idem.

*Syriac.* (*Lat. vers.*) Vel nunquid putatis, quòd  
frustra Scriptura dicat, In invidia concupiscit spiritus  
qui habitat in vobis.

*Arabic.* (*Lat. vers.*) An putatis quod in vanum  
Scriptura dicat, Spiritum qui habitat in nobis optare  
ut inuideamus.

*Besa.* An putatis Scripturam inaniter dicere, Ad  
invidiam fertur spiritus qui sedem posuit in nobis?

*Furnius and Tremellius.* Idem.

*Castalio.* An putatis id inaniter esse literis pro-  
ditum, scilicet, Ad invidiam propensus est is qui in  
vobis habitat spiritus?

The passage thus translated is in strict accord-  
ance with the sentiment of the verses that precede  
it. In those verses the Apostle draws a fearful  
picture of the manner in which the lusts that war  
in our members were being yielded to, by those to  
whom he wrote. These lusts, which characteris-  
tically mark our fallen being, he denounces; and  
confirms his denunciation by an appeal to that  
which had afore been written in the Scripture.

"Think ye that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

"Body, soul, and spirit," are the three constituent parts of man's natural being. See I Thess. v. 23. All three have become depraved. With all three, in our natural state, we serve Satan; and nothing but God's sanctifying grace can enable us to bridle the evil that is in them, so as to bring "body, soul and spirit" into unwilling subjection to a power greater than their own. Hence the words that follow: "He giveth more, or greater [μειζονα] grace."

The testimony of the Old Testament is express as to the condition of our natural *spirit*.

Genesis viii. 21. "The imagination [or thought] of man's heart is evil from his youth." We could have no thought or imagination apart from the action of our "*spirit*."

Job xv. 12, 13. "Why doth thy heart carry thee away . . . . that thou turnest thy *spirit* against God?"

Ps. lxxviii. 8. "A stubborn and rebellious generation . . . . whose *spirit* was not steadfast with God."

Ezekiel xxxvi. 26. "A new heart also will I give you, and a new *spirit* will I put within you." The new spirit is needed, because of the depravity of the old.

Malachi ii. 15. "Take heed to your *spirit*."

We all know what a "proud spirit," a "rebellious spirit," and a "perverse spirit" mean. Such qualities

essentially characterise that spirit which forms a constituent part of our fallen, natural being.

It seems strange that a translation so obviously true in itself, so completely in harmony with its context, and adopted in so many versions, should be called in question. Yet it has been assailed age after age; and never more than in these modern times. The Revisers do but reflect the feeling of the majority of modern commentators when they reject the rendering of the many versions referred to above.

It should be observed that in the corrected Greek text which the Revisers (no doubt rightly) have followed, *κατῳκισεν* is substituted for *κατῳκησεν*; so that the verse would read; "Think ye that the Scripture saith in vain, The spirit that he caused to dwell in us lusteth to envy." Those who ignore the great truth that the corruption of our nature is a penalty inflicted on us because of our being involved in the condemnation resulting from Adam's first sin, must of course reject this statement. Yet, what can be more true? Adam being our legal representative, we become amenable to punishment on account of his transgression. We are born subject to death, misery, and with a corrupt nature; of which corrupted nature our natural spirit is a constituent part. A vitiated spirit which "yearns" \*

\* "Yearn," is no doubt a better rendering of *ἐπιποθεω* than "lust," *ἐπιθυμew*. Some (Luther for example) have translated *προς* "against;" but "against" (which would be *κατα* or *ἐπι*

after evil does, by the judicial appointment of God, dwell within us; and will continue for ever in the unpardoned; and for a time dwells in believers also, so that they will have to watch and curb it, until the time comes for them to depart and be with Christ in the blessedness of the new creation. The word *κατωκισεν*, therefore, only declares a truth which Scripture everywhere reveals, and which facts daily attest. It is true that a vitiated spirit dwells in us: it is true that God *has appointed* it to dwell in us.

It has been said also that no such words are found in the Scripture as those here cited. It is true that the *exact words* are not found, but the *sentiment* is. It pervades Scripture, as is proved by the passages I have quoted above. The words, "He shall be called a Nazarene," are nowhere found

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with the dative) could not be associated with *ποθεω* or *επιποθεω*, which always denote anxious *longing after* a thing whether good or whether evil. Nor does *προς* properly mean *against*. When it seems to bear that meaning, it is because of the words with which it is associated, as *μαχεσθαι προς τι*, which properly means *to approach* a person in order to fight with him, or to bring ourselves into a *relation* of fighting with him. A relation held to the person or thing specified and after movement toward (versus) that person or thing, is always latent in *προς*. When we use in English the expressions "*fight with*," or "*join issue with*," we do not say that the word "with" is identical with "against;" although it is true that he who fights *with* a person fights *against* him.

in Scripture, yet Matthew says, "that it might be fulfilled which is spoken of in the Prophets, He shall be called a Nazarene." The universal teaching of the Prophets was, that the Lord Jesus should be a despised one, like every inhabitant of Nazareth was; yet they do not use the word "Nazarene." Moreover, there are parts of the Old Testament that have not descended to us, as for example, the Book of Jasher. Seeing then that no arguments more weighty than those I have specified have been brought against the translation of this verse as given above, we may safely assume that that translation is unassailable.

But can no weighty arguments be brought against the new translation? The Revisers render the verse thus: "*Or think ye that the Scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? But he giveth more grace.*"

One argument (and it is a conclusive one) which has long since been advanced against such a translation is this: the word *λεγει* (which must be translated "saith," not "*speaketh*," which would be *λαλει*) cannot be used to conclude a sentence. It is used hundreds of times in the New Testament; and is always followed by a statement of the thing said. "Whenever," says Wolff, "the expression, 'the Scripture saith,' or any like expression, occurs in Scripture, there always follows some passage of Scripture, either expressly or virtually quoted. . . . More-

“over, in no part of the New Testament, frequent  
 “as is its habit of quoting from the Old Testament,  
 “can it be shown that any sacred writer has inter-  
 “posed anything between the passage he is about  
 “to quote and the quotation.” The fact, then, that  
*λεγειν*, to say, *must be followed by a statement of the*  
*thing said*, is in itself sufficient to set aside the  
 translation proposed.

Secondly, can any example be produced in which  
 a sentence, not plainly marked by the preceding  
 context as interrogative, is without an interrogative  
 particle prefixed to it? There is no interrogative  
 particle prefixed to *προς φθονον επιποθει*. It cer-  
 tainly would have an interrogative particle prefixed  
 if it were intended to be interrogative.

Thirdly, the statement that the spirit that is in  
 us lusteth to envy, is followed by another sentence  
 introduced by the word “but.” “But he giveth  
 more [or greater] grace.” “But,” is an *adversative*  
 particle. It implies *contrast*. It contrasts the clause  
 to which it is prefixed, with that which precedes.  
 The preceding clause declares the solemn fact that  
 our natural spirit is depraved: the next announces  
 the blessed truth, that God giveth to His people  
 grace adequate to cope with, and counteract the  
 depravation. The contrast, therefore, intended to  
 be marked by “but,” is abundantly obvious if it  
 be allowed that the preceding clause speaks of  
 our natural vitiated spirit; but the contrast would  
 be enfeebled, (may I not say destroyed?) if the



former clause were understood as referring to the presence of the Holy Ghost. And is it likely that the Apostle would speak of the indwelling power of the Holy Ghost whilst speaking to persons whom he upbraids as “adulterers and adulteresses”—“friends of the world and enemies of God?”

Even then, if the translation given in our Authorized Version could not be sustained (which it undoubtedly can be), it is certain that the rendering proposed to be substituted for it in the Revised Version cannot be received. It is true that in the margin other renderings are proposed, but they are ambiguous and unintelligible. Thus the second of these marginal renderings is as follows: “*That spirit which he made to dwell in us yearneth for us even unto jealous envy.*” Is it intended that the words “*that spirit*” should refer to the Holy Spirit, or to our own natural spirit? If the former, “envy” (*φθονος*) is not a word that could be applied to the Spirit of God. It is a word which is never used in the Scripture except in a *bad* sense. If the latter be intended, in what sense could our natural spirit be said to “yearn” for us? And what right have we arbitrarily to insert the words “for us”? They are not included in the meaning of *ἐπιποθει*.

As regards the other marginal renderings, it must be observed that the Revisers have severed off the words “*saith in vain,*” and treated of them separately. In their text they use “speaketh,” not “saith,” translating *λεγει* as if it were *λαλει*, and so

concluding the sentence. In the margin (as if doubting the correctness of their rendering) they translate the word *λεγει* rightly, but do not say whether or not they intend to conclude the sentence by it. If they adhere to their *marginal* reading of "saith" (which is right) then they must alter the punctuation they have adopted both in their Greek and English texts, must cancel the note of interrogation, and admit that the next clause which follows "saith" (*λεγει*), must be the declaration of that which is said.

But even if the Revisers were to retrace their steps as to all this, and were to admit the necessary association of *λεγει* with the clause that follows, what meaning could be attached to the words found in their first marginal rendering? The words are, "The spirit that he made to dwell in us, he yearneth for even unto jealous envy." Will any one venture to say that the words, *προς φθονον επιποθει το πνευμα ο κατακισεν εν ημιν* can be thus rendered? Is it possible that *επιποθει* (yearn) can have any other antecedent than *το πνευμα*? But even if we were to admit this most inadmissible translation, what meaning could we attach to it? Is the word "he," arbitrarily inserted before *επιποθει*, intended to refer to God? If not, to whom does it apply? If (as I suppose) it is intended to refer to God, can *He* be said to yearn, either for the Holy Spirit (if *το πνευμα ο κατακισεν* is supposed to refer to the Holy Spirit), or could He be said to yearn for our corrupt natural spirit if *το πνευμα* be referred to that? Moreover,

we have the yearning characterised, as “yearning *with jealous envy*.” Can this, in any sense whatever, be said of God? Why then should the established translation, which declares an obvious and solemnly important truth, be abandoned for renderings which are not in conformity with the right rules of language, and are only protected from the charge of teaching falsehood by their ambiguity? \*

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*The following observations, which I have elsewhere published, may, perhaps, be usefully read in connexion with the present question.*

Growth, increase, advance, are always spoken of in the Scriptures as the right, though not the inseparable characteristics of a Christian condition. The Corinthians and the Hebrews ought not to have halted, or rather retrograded, as they did. Yet their retrogression did not take from them that saintship which was given to them, and preserved for them, in and through *Christ*. They were truly sanctified by faith in Jesus, even though their growth and progress

\* Although Dr. Tregelles would certainly not have sanctioned the renderings just cited, he has in his published text of the Greek Testament altered the punctuation of this passage as the Revisers have done. I feel justified, however, in saying, from a conversation I had with him some months before his death, that if he had lived to publish a second edition of his most valuable work, he would have returned to the punctuation adopted in our Authorised Version.

in the ways of Christ were stayed. Yet they *ought* to have answered to the desire of God concerning them : they *ought* to have grown. If it had not been the desire of God that all His redeemed people should attain a condition of ripeness and maturity here (and maturity implies growth), we should not have found the Thessalonians addressed in such words as these : "Now the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it." \*

\* Words in some respects similar to these are found in the Epistle to the Corinthians. "God is faithful by whom ye were called into the fellowship of His Son," &c. In both cases the faithfulness of God to His people is referred to ; but the use that is made of that truth in its application to the respective circumstances of the Corinthians and Thessalonians, is not the same. Nothing, perhaps, illustrates more forcibly the difference that may exist between true believers in respect of progression in truth and holiness, than the contrast between the practical condition of the saints at Corinth, and those at Thessalonica. The Corinthians, instead of progressing in faith and holiness, had grievously retrograded. They had cost the Apostle many tears. He resolved, under God, to bring them back to the way from which they had wandered ; and to this end he reminded himself and them of the grace that had been given them in Christ Jesus, and of the faithfulness that would establish them unto the end "uncharged (*ανεγκλητους*) in the day of the Lord Jesus Christ." Observe the word "uncharged." It is a forensic word implying the non-imputation of guilt ; denoting, therefore, not practical condition, but judicial

"Spirit, soul, and body," are the three constituent parts of man's natural being. Without attempting any vain metaphysical disquisition, intruding into things we know not, it is sufficient to observe that Scripture asserts, and our own consciousness proves the existence of "soul and spirit," as the two constituent parts of our inward nature—distinct, yet so closely connected, that their union, like that of joints and marrow, is used in Scripture to denote a connexion that is virtually inseparable. When the Scripture speaks of "*the spirit* that dwelleth in us lusting unto envy," and tells us that "he who ruleth well *his own spirit* is greater than he that taketh a city;" and when the Apostle expresses his desire that the *spirit* of the Thessalonians might be preserved blameless, it is evident, that in these and like passages (such as 2 Cor. vii.) our own natural spirit

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standing. The Apostle does not use of the Corinthians the practical word "blameless" (*αμεμπτους*). He could not say that they were *blameless*: on the contrary, they were most blameable. All that he said was that the faithfulness of God would preserve them "uncharged;" that is, free from the imputation of guilt until the end. In the case of the Thessalonians, on the contrary, he expressed his assured conviction that they would be "sanctified completely," and "preserved blameless." "Now may He Himself, the God of peace, sanctify you completely; and may in entirety, your spirit, soul, and body, be preserved blameless at the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it."

is designated ; for the Holy Spirit as being God, one with the Father and the Son, cannot be spoken of as being “ruled,” or “cleansed,” or “preserved blameless.” Man’s natural spirit, like every other part of his original being, has, since the Fall, been brought thoroughly under the mastership and control of indwelling sin. It is morally the servant of that *φρονημα σαρκος*, that “mind of the flesh which is not subject to the law of God, neither indeed can be.” Proud, vain, irritable, restless, often vigorous and energetic, it dwells within us, a living source of misery and sin, ever ready to show its affinity with worldliness and evil, but having no instincts towards holiness—no tendency toward God. Reflection will soon teach us how easily our spirit can be roused to unholy anger, or have its jealous pride awakened ; how soon its selfish sensitiveness can be touched ; how easily it is attracted and fascinated by the seductiveness of evil ; how, aided by imagination (than which there is no faculty of the natural heart more dangerous) it ranges throughout the universe, interested in every thing except that which is of God. Even when action is impossible, or by the deliberate resolve of the soul rejected, the spirit can still unholily amuse itself by luxuriating in scenes that fancy paints, or excite itself by desires that are impracticable, or torment itself by regrets that are vain. We speak of a proud spirit, an irritable spirit, a wounded spirit, and the like—expressions that plainly show how conscious we are that there

dwells within us something that feels rather than thinks ; and by its energy gives an impulse to the soul, as the soul meditates, deliberates, and *resolves*. It is the part of the body to carry such resolve into effect. Thus action is *perfected* ; and by the nature of such action, men, who see only outward appearances (for God only knoweth the heart) form their notions of character.

When we are first brought through the Gospel, into the fold of Christ, we little appreciate either the strength of the evil that is in us, or the strength of the evil that is around us. But as we follow on in the path of faith, experience begins to teach us its lessons. We find ourselves engaged in a warfare in which we have to cope not only with foes without the walls of our citadel, but also with a wily and restless enemy within. The success we hoped for is found, perhaps, but sparingly to attend our efforts, and sometimes attends them not at all ; and even when successful against the enemy without, we may find ourselves far from successful against the enemy within. Even when the tongue, that member of the body which is so peculiarly the servant of the hasty impulses of our spirit, is duly curbed, and when the soul is carefully watched as to its deliberate purposes or counsels, yet our spirit in its tendency to wander, fret, rebel, and the like, may be very imperfectly controlled. Even right objects may be sought with undue precipitation ; and desires not in themselves evil may be indulged under



wrong conditions. The longing of the Apostle Paul to visit his nation in Jerusalem, was not in itself a wrong desire; but to resolve on gratifying it contrary to the express direction of the Holy Spirit, was disobedience to God. If his spirit and his tongue had been duly restrained, he would not, on the impulse of the moment, have unwittingly said to the High Priest, "God shall smite thee, thou whited wall;" nor would the disagreement betwixt himself and Barnabas have engendered a contention so sharp as to be called in Scripture *παροξυσμος*. Nor is it merely a question of resisting the impulses of evil. If the tongue and the other members of our body are to be restrained from evil, it is with the further purpose of their powers being rendered unto God. The lips that are restrained from speaking falsehood and evil, may be caused to speak for truth, and for God. The soul which, naturally, under the power of sin, cherishes only purposes of evil, may, under the power of God, be made the seat of purposes of good. Our natural spirit, whose vigour and activity may have infused energy into a life of evil, may have its activity "bridled," and so brought under a new control. The natural powers of a believer, though still obstructed by the strength of indwelling sin, are no longer under its dominancy. A new and greater power is placed within us, whereby a capacity is given for restraining our evil, and for rendering our energies unto God. "His own divine power," says the Apostle, "has

been given to us in all things *that pertain to life and godliness.*" 2 Peter i. Yet, *to have* power is not the same thing as to use it. Nor will he who uses it *most* attain to any thing more than a qualified perfectness; as far removed from the absolute perfectness of Christ, as Heaven is distant from earth. Indeed, one of the chief elements in a blameless conversation is habitual self-judgment and confession. He whose "spirit, soul, and body" are most preserved in blamelessness, will be most in the habit of recognising and confessing the failures, weaknesses, and short-comings of every passing hour. Absolute perfectness, except in Immanuel, has never been found on earth; and therefore, however great our watchfulness and obedience, blamelessness (which be it observed, is not sinlessness) can never be attributed to us here, except our watchfulness and obedience be accompanied by self-judgment, confession, and constant recognition of that blood which cleanseth us from *all* sin. Nowhere is our need of that blood more manifest than when we seek to walk in the paths of light; for nowhere does sin appear more heinous than when detected *there*. And it must, by the honest conscience, be detected there: for, "in many things," says the Apostle, "we all offend." The elements of darkness, therefore, that are in us and in our ways, must, by approach unto the light, become more manifest.

## CHAPTER XIII.

## TRANSLATION OF ROMANS XI. 29, ETC.

Romans xi. 29. The rendering ἀμεταμελητα, "without repentance," has perplexed some. It should be "*The gifts and calling of God are unrepented of*," i.e., by Him. The Revisers have placed "*not repented of*" in their margin. It is to be regretted that they did not place this translation in their text.

The next verse they render thus: "*For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you, they also might now obtain mercy.*" It is impossible that the words ηπειθησαν τῷ ὑμετέρῳ ἐλεει ἵνα could be translated as if they were ηπειθησαν ἵνα τῷ ὑμετέρῳ ἐλεει. We cannot arbitrarily alter the place of ἵνα. Besides, the parallelisms of the whole passage would be destroyed.

"For as ye in time past *disobeyed God*,  
But now obtained mercy by their disobedience:  
Even so they also *disobeyed the mercy possessed by you.*

That they too might become objects of mercy."

"To obey the Gospel," and "to disobey the Gospel," are expressions elsewhere used by the

Apostle. The mercy possessed by you (ὑμετέρῳ) is the mercy possessed by them in the Gospel.

It is yet more important to observe that the Revisers have, both in their Greek and English texts, inserted the word "νῦν," "now," in the last clause. This has been done on the authority of certain ancient MSS. The weight of ancient evidence, however, is against the insertion, as is shown by Dr. Tregelles, who has *not* inserted νῦν.\*

This is one of the cases in which the reader of Scripture, finding a variance in ancient authorities *of weight*, has to determine for himself on which side the error lies. He must not have recourse to "the living voice of the Spirit in the Church," or to his own critical sagacity, or to the so-called verifying faculty. He must examine on which side the preponderance of evidence lies, and then call in to his aid his own knowledge of the Word of God. In the present case we have to ask, would the insertion of νῦν be *in agreement with*, or would it be *contrary to* that which the Scripture elsewhere teaches? We can have no hesitation in answering that question. The insertion of νῦν nullifies every thing that Scripture teaches us respecting the time of the conversion of Israel. The professing Gentile Church, proud in its own

\* The evidence is thus given by Dr. Tregelles. For the *insertion* of νῦν, B, 8, D\*, Memp.; for the *omission*, A. D\*\* F. G. 37, 47, Vulg. Syrr. Pst. and Hcl. Goth. Arm. Æth., *Origen Int.*, iv. The preponderance of ancient evidence is therefore *against* its insertion.

conceit, and unconscious of its own approaching doom, has pertinaciously taught that Israel is to be converted in the *present* Dispensation, and gathered into corporate union with *themselves*, the Gentile Church. Against this all Scripture testifies. Israel is not to be converted in this Dispensation. They will not be converted till the Lord Jesus shall return in manifested glory: and instead of being grafted in *upon* the Gentile branch, that branch, seeing that it has not continued in God's goodness, is to be broken off, and Israel, as a distinct branch, are to be "grafted back into their own olive-tree." This is the specific subject of this chapter. The Apostle had used *ῥῆν* in the previous clause to prove that Israel is "now," *i.e.*, in the present Dispensation, disobedient—*οὗτοι ΝΤΝ ηπειθῆσαν*. We must blot out *this ῥῆν*, if we admit the other *ῥῆν* into the clause that follows. It is no unimportant question, therefore. The Revisers in their translation of this verse have not only altered the arrangement of the words by a misplacement of *iva*. but they have, contrary to the preponderance of evidence, inserted a word, which falsifies the rest of Scripture. "Lo-ammi" (not my people) and "Ammi" (my people) are descriptions that cannot apply to Israel in the same Dispensation. "*Now*" they are "Lo-ammi": when *that* "now" is a thing past, they will be "Ammi."

With the exception of the Memphitic, there is not any version with which I am acquainted that inserts

*v̄v̄* in the last clause. See Syriac, Æthiopic, Arabic, Vulgate, Codex Amiatinus, Montanus, Beza, Castalio, Tremellius and Junius, Luther, Calvin, Valera, Wicliff, Tyndale, Cranmer, Geneva, Rheims, Authorized.

It is indeed true that our Authorized Version does mistranslate other parts of this verse, having unhappily abandoned the renderings of Wicliff, Tyndale, and Cramner, etc., but it avoids the error of inserting *v̄v̄*.

*Wicliffe.* As sumtyme also ze bileueden not to God, but now ze han gete merci for the vnbeleue of hem, so and these now bileueden not: into zoure merci, that also thei geten merci.

*Tyndale.* As ye in tyme passed have not beleved God, yet have now obtayned mercy thorow their vnbelefe; even so now have they not beleved the mercy which is happened unto you, that they also maye obtayne mercy.

*Cranmer.* Idem.

*Valera.\** Porqū como tambien vosotros en algũ tiempo no creystes à Dios, mas aora aveys alcançado misericordia por *ocasion de* la incredulidad de ellos. Ansi tambien estos aora no han creydo en vuestra misericordia, paraque ellos tambien *despues* alcancen misericordia.

The Vulgate, Codex Amiatinus, Montanus, and the Syriac, Arabic, and Æthiopic versions (Lat. trans.) are to the same effect.

\* It would be difficult to speak in too high terms of Valera's Version of the New Testament.

## CHAPTER XIV.

QUESTIONS CONNECTED WITH THE REVISION OF  
THE RECEIVED GREEK TEXT OF THE NEW  
TESTAMENT CONSIDERED.

TRANSLATION has been the subject to which our attention has been exclusively directed in the preceding pages. But in consequence of the Revisers having thought fit to issue a revised *Greek Text* at the same time that they issued a revised *Translation* of the New Testament, another, and indeed a more important, question has been opened. That question I would wish briefly to consider.

At an hour like the present it is a great mercy to be able to say that we are, through God's grace, preserved from being either *Atheists* or *Deists*. We recognise in the Heavens above, and in the earth beneath, the tokens of the power of an Almighty Designer and Creator, and we believe in one God, the Maker and Preserver of all things visible and invisible.

We believe further, that God is not only almighty, but *good*—too good and gracious to allow His responsible creatures to remain unprovided with a plain, intelligible expression of His will. To those who think otherwise I do not at present write.

We believe also that the same motives that caused



God to give a written revelation of His will, have caused Him also so far to protect that revelation when given, as to prevent its being so impaired as to be rendered inefficient to effect the end for which it was designed. This we assume as an axiomatic certainty.

Accordingly, as soon as we open the Scripture, we find attestation upon attestation to its truthfulness, and also to its abiding continuance. It is expressly declared that it shall continue to shine, as a light in a dark place, until the Day of glory dawns. (See 2 Peter i. 19.) God's faithfulness is thus pledged to the continuous preservation of the light that He has given. We may, therefore, calmly rest in the conviction that God will protect His own Word as surely as He protects "the little flock" for whose sake (more especially) that Word was given.

We have therefore *to trust God* touching these things. We have to confide in the methods which He has appointed for the preservation of His Word, and have jealously to watch against every temptation to impugn the wisdom or efficacy of those methods.

God was pleased to commit the care of His Word to those who were (by profession at least) His people. They should have watched over the original writings with the most jealous care; for inspiration can only be claimed for the words originally written. But they failed in doing this. As a consequence, copies only have descended to

us, and the best of these copies have been more or less marred by the carelessness of Transcribers. God might have prevented this, but He has not prevented it; He has seen fit to permit it, that so we might learn the perils to which His Word has, through our evil, been exposed, and that we might humble ourselves, and recognise His undeserved goodness in having watched over it notwithstanding our carelessness. He has indeed watched over it so effectually that, although deprived of its original perfectness, its substantial integrity remains. Examination shows where the blemishes are. We can count their number and estimate their importance, and can affirm with confidence that not one beam or pillar in the holy structure has been either removed or weakened. There are blemishes only; and even they can in many cases be removed. Perversity only can magnify into importance those that remain.

I have said that many of the blemishes may easily be removed. But how? Chiefly by the use of that *certain knowledge* which we derive from those other parts of God's Word which remain intact; and by far the greater part does remain intact. All such parts of God's Word, both in the Old Testament and in the New, supply us with knowledge that is sure and certain. Thence we derive our axioms; and by these axioms we are able to test (in many cases with certain effect) the discrepancies which various Manuscripts, whether ancient or

modern, present. We admit that no existing Manuscript is perfect. Some errors are to be detected in all. Our first great means of remedying these cases is the sure knowledge we derive from the intact portions of the Word of God.

Can any one for a moment doubt that the carelessness of the Transcriber has omitted the little, but important, word "*not*" in the following sentence found in the Sinaitic Manuscript, "All shall worship him [Antichrist] whose names are written in the Lamb's book of life." We know that without "*not*" the statement would be utterly false. Therefore we follow the other Manuscripts, and unhesitatingly insert the omitted "*not*." So, likewise, when we find the Vatican and Sinaitic Manuscripts varying from other Manuscripts and inserting the word "*now*" in the last clause of Rom. xi. 31, we unhesitatingly pronounce the insertion to be wrong, because it implies that Israel, as a nation, will be converted in the present Dispensation ; whereas we certainly know from all Scripture that they will not be converted till the next. The insertion of "*now*" would nullify all that the Scripture teaches on this subject from Genesis to Revelation.\* So, likewise, when the Sinaitic Manuscript (with the same negligence that omits the word "*not*" in Rev. xiii.) omits the clause "save his feet" in John xiii. 10, we know that the omission is a blunder, because the teaching of the

\* See further remarks on this verse on page 161 of previous chapter.

whole chapter would be nullified if that clause were cancelled. Such blunders as these, being too palpable to deceive any one, cannot be regarded as affecting the *substantive* value of the Manuscripts in which they occur.

The cases are numerous (far more numerous than is commonly supposed) in which mistakes can be rectified by the *certain* knowledge which we have, or ought to have, from acquaintance with the Word of God. And as the false pretension of some to the possession of faith does not invalidate the claims of others who truly have faith, so, because there are some who *falsely* pretend to know, we are not to conclude that there are none who do *truly* know. The last great Day will show that there have been some (though they may be but few) who have rightfully and truly said, "We know." The blessed results of such knowledge will then no longer be doubted. All will recognise them. The cxix. Psalm throughout, sufficiently marks the value of knowledge *derived from the Word of God*.

We must not, however, deceive ourselves with vain hopes. As regards Society generally, on this and on every other question of faith and manners, we shall surely find that doubt, disputation and strife, will increase as "the last days" come on. "This know, that in the last days perilous times shall come." Nor will the storm be stilled till the Great High Priest, having Urim and Thummim, shall return. Nevertheless, the "little flock" may rest assured that the faithfulness

of their Great Shepherd shall not fail them. He who has taught us to say, "Thy Word is a lamp unto my feet, and a light unto my path," will not allow that lamp to be taken away, or its light quenched. He who hath said to His Apostles, "Lo, I am with you alway, even unto the end of the age," will not allow those Writings to be destroyed, whereby the testimony of the Apostles yet lives. In all these things we have to trust the faithfulness of a covenant God. He protects His people, and for their sake, and for His own great Name's sake, He will protect His Word.

The storm that clears away mists and darkness is welcomed by the mariner whose anchorage is sure; but it brings destruction on him who has none. To those whose anchor is within the vail, the present stormy controversy may bring increase of blessing. It may cause thoughtfulness; it may drive away darkening vapours, and bring increase of light and extension of view. To others it may, and probably will, bring ruin. They will find in these disputings an excuse for scepticism, and so will make shipwreck. But all who truly belong to "the household of faith" may meet these storms with holy confidence. To them power is given "to prove all things, and hold fast that which is good."

## CHAPTER XV.

## TEXT OF HOLY SCRIPTURE, HOW PRESERVED.

AMONG the many who are watching with intense interest the present controversy, some are well-disposed towards the Scripture, but uninstructed and excitable ; others are *ill*-disposed, and eager to find fresh occasion for assailing and subverting the authority of the Word of God. Great care, therefore, should be taken to explain the subject of the present controversy, and to define its extent. It extends not to the Word of God as a whole. It affects only those portions which have at various times been injured by the carelessness of Transcribers. We know the character of the injuries, and we seek to ascertain how far they can be remedied. We use the appointed means, whilst we trust in Him whose faithful vigilance will surely protect His own Word.

The protection extended by God to the record of His holy will, must be founded either on avowed and manifested *miraculous* agency, or on methods which we are accustomed to call *providential*.

Facts show that it is not founded on miraculous agency. When the Scriptures were first given, God inspired certain chosen men to write them ; but there is no man, or body of men, empowered to

correct authoritatively these Holy Writings now that they have been injured by human carelessness. We utterly reject the doctrine of the living authoritative voice of the Spirit in the Church. The Apostles were *inspired* Legislators and Rulers; but with them authoritative legislation ceased. The Apostles in their peculiar office have no successors. We reject also all pretensions to the possession of a "verifying faculty," and we have no confidence in mere "critical sagacity."

It is true, indeed, as I have already said, that "the Household of faith" who read the Scripture with understanding hearts, do thereby become possessed of some *certain* knowledge. They know that some things are certainly true, and others certainly false. God expects that they who have such knowledge (knowledge, observe, altogether derived from the Word of God) should use that knowledge whenever they are called on to decide on the claims of conflicting statements. They who habitually meditate on the Word of God, and duly use the knowledge thus gained, will find themselves able to thread their way through many a labyrinth that may involve others in hopeless perplexity. We must, however, watch carefully the providential arrangements of God's hand, and submit to be guided thereby.

So far as human instrumentality is concerned, the means which God has employed in preserving the Scriptures is not different from that which



men employ in preserving writings that are prized by them. As a river becomes more and more impure in proportion to its distance from its source, so men find from experience that errors in transcribed writings increase in proportion to the frequency of transcription. Accordingly, they seek correctness by recurring to the most ancient copies that come within their reach. To suppose that the hundredth copy would be as correct as the first is unnatural, and contrary to experience. No one, therefore, who regards with due reverence the providential arrangements of God, would think himself justified in attributing to modern Manuscripts the *same* authority as they accord to those more ancient Manuscripts which God's providence has preserved to us as the *earliest* records of His will. Except in cases where error, caused by human negligence, can be proved, the authority of the more ancient Manuscripts must be regarded as having exceptional weight. Nor can *Versions* (which are often little better than paraphrases) nor can citations from early writers be, under any circumstances, allowed to stand *in the same rank* as Manuscripts. Manuscripts do, by the appointment of God, hold a place that cannot be accorded either to *Translations* or *Citations*. The evidence of Versions and Citations can only be admitted as corroborative.

None who are engaged in the present discussion, claim for the Received Greek Text (from which

our Authorised Translation is made) *perfectness*. All admit that it requires revision. The first *printed* edition of the Greek New Testament was edited by Erasmus, and published in 1516. Four subsequent editions were revised and issued by him. The last of these, published in 1535, formed the basis of the Text published by Stephens, a printer, of Basle; and on that Text our Received Text is founded.\* Since the days of Erasmus and Stephens numerous Manuscripts (to them unknown) have been discovered and examined. It has been found that the Text of Erasmus and our Received Text, though *substantially* accordant with, does yet in some respects differ from, the Text used in the times nearest to the Apostolic era: so that there are certain ancient readings which do not accord with more modern readings. Consequently, a Text based exclusively on *ancient* authorities would, *to a certain extent*, differ from one founded on *later* authorities.

We must take care, however, that we do not overstate the amount of difference, or unduly magnify the importance of the variations. Our first duty is to ascertain, as accurately as we can, what the Text used in the earliest ages was. Our next

\* For detailed information on this subject, see "An Account of the Printed Text of the Greek New Testament," by Samuel Prideaux Tregelles, LL.D., published by Bagster & Son, London. This book ought to be read by all who wish to inform themselves on these subjects.

duty is to test rigorously the Text so obtained in every place in which it differs from more modern authorities, and to decide accordingly. An ancient reading, when it differs from a modern one, is not *necessarily* to be accepted because it is ancient ; nevertheless, if rejected, due cause should be shown for the rejection. Conclusive reasons should be given.

It is true, indeed, that in the present condition of Christendom it would be idle to expect unanimity of judgment. Differences exist, and will continue to exist. The last days are evil days. It is, however, our bounden duty not to exaggerate the character of our differences, so as to lead the uninstructed to imagine that the foundations of the faith are shaken, or that the authority of Scripture is impaired. It may be well to consider the difference between *γενεσις* and *γεννησις*, in Matt. i. 18 ; between *αφιμεν* or *αφιομεν* and *αφηκαμεν*, Matt. vi. 12 ; *δικαιοσυνην* and *ελεημοσυνην*, Matt. vi. 1 ; and whether the fourth and fifth verses of Matt. v. should retain their present position as given in our Received Text, or be transposed ; for accuracy, no doubt, is in all things to be desired : but let every one be made to understand that questions such as these do not in one jot or tittle affect the foundations of our faith, or trench upon the authority of the Word of God. What we have to do is, patiently to examine each variation. Let trivialities be noted ; but let them be recognised as

trivialities. Let variations that do not vitally affect the Truth be distinguished from those that do. In all cases let full and clear explanations be given. If, after this, positive decision be impossible, let the difficulty be acknowledged, and the result left with God.

In one sense, nothing that in any way affects God's service, or God's Word, is trivial. The tithing of rue and mint and cummin was in one sense not trivial, for God had appointed it; yet in another sense, as compared with the weightier matters of the Law, it was trivial. A mansion whose ornaments are even slightly damaged lacks, no doubt, its proper perfectness; but who would say that its stability and sterling value were affected thereby?

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## CHAPTER XVI.

TEXT EDITED BY DR. TREGELLES.

I HAVE said that our first duty is to obtain a Text that corresponds as nearly as possible with that used in the ages nearest to the times of the Apostles. Such a Text must be founded on Manuscripts, corroboration being sought from early Versions, and from *approved* citations of Scripture found in the works of early writers. Great care, however, must be taken that the citations should be genuine; for it is a well-known fact that the writings of the Fathers have been greatly interpolated. Moreover, in verbal questions, citations may greatly mislead, for the Fathers often quoted from memory, and naturally were accustomed to adapt the form of the quotation to their sentences. Versions also are, generally, more or less, paraphrastic. For these and other reasons Versions and Citations should be used with great caution.

The work of preparing a Greek Text founded on ancient authorities *only*, was undertaken forty years ago by the late Dr. Tregelles. Even those who look with suspicion on his principles, do not deny that his work has been ably and conscientiously performed. Thus, the Quarterly Reviewer, strong as his opinions (may I not say his pre-

judices) are, says, "Lachmann's leading fallacy has  
 "perforce proved fatal to the value of the text put  
 "forth by Dr. Tregelles. Of the scrupulous accu-  
 "racy, the indefatigable industry, the pious zeal of  
 "that estimable and devoted scholar, we speak  
 "not. All honour to his memory! As a specimen  
 "of conscientious labour, his edition of the N.T.  
 "(1857-72) passes praise, and will *never* lose its  
 "value. But it has only to be stated, that Tre-  
 "gelles effectually persuaded himself that *eighty-*  
 "*nine ninetieths* of our extant manuscripts and other  
 "authorities may safely be rejected and lost sight  
 "of when we come to amend the text and try to  
 "restore it to its primitive purity,—to make it  
 "plain, that in Textual Criticism he must needs be  
 "regarded as an untrustworthy teacher. Why he  
 "should have condescended to employ no patristic  
 "authority later than Eusebius [fl. A.D. 320] he does  
 "not explain."\*

It is not my object here to defend either the principles of Dr. Tregelles, or their results. I would, however, seek to remove a prevalent misconception. Many seem to imagine that the Text he edited was one that had his own full approval. This is a mistake. His object was to edit a Text founded on ancient evidence, whatsoever that evidence might be. The results might, or might not, commend themselves to his judgment. Sometimes

\* The explanation is that his object was to edit a Text founded on *ancient* evidence.

they did not; but he deemed it his duty to edit, not according to his own opinions or predilections, but according to existent facts. When authorities vary, he has sought to balance the conflicting evidence as carefully as he was able. But he does not ask his readers blindly to confide in his conclusions. He states at the foot of his page the evidence on which his conclusions are founded, and thus puts it in the power of each reader to judge for himself. Dr. Tregelles's own words are, "The reader is requested to observe, that in the places where he may not accept my results as to the Text adopted, he is furnished with all the ANCIENT EVIDENCE *against* my conclusions, as well as *for* them."

The Text, therefore, of Dr. Tregelles is not presented by him as final, much less as authoritative. It is not presented as a Text which he himself would, in all its parts, accept. It is simply a Text, based on such ancient authorities as were accessible to him; the evidence of such authorities (when conflicting) being given *for* and *against* the reading which his judgment regarded as best substantiated. It is a work, therefore, of inestimable value at the present moment, because it presents in a *reliable* form, those ancient readings which we have to compare with subsequent alterations; and although we do not ask that any readings should be received simply on the ground of their being *ancient*, or on the ground of their being found in any particular



Manuscript, yet we do ask that ancient readings should, on the ground of their being ancient, be received as having the *first* claim on our acceptance, and that they should not be rejected, and more modern readings accepted in their stead, unless due and convincing reasons can be given for the exchange.

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## CHAPTER XVII.

## EARLIEST MANUSCRIPTS.

THE earliest Manuscript which the Providence of God has preserved to us is *the Vatican*; so called because it is possessed by the Vatican Library at Rome. It belongs to the fourth century of the Christian era. This is questioned by few.

“In many respects,” says Dr. Tregelles, “there  
 “is no MS. of equal value in criticism; so that,  
 “even though we are at times in doubt as to its  
 “readings, we are bound to prize highly what we  
 “do know. If readings which we know, on inde-  
 “pendent grounds, to be very ancient, but from  
 “which the mass of MSS. differ, are found in cer-  
 “tain documents, it at once proves that they possess  
 “a peculiar critical worth. And this is the case  
 “with the Codex Vaticanus. There are places not  
 “a few in which it stands almost alone, as far as  
 “MS. authorities are concerned, although confirmed  
 “by very many versions, and by express early cita-  
 “tions. These considerations stamp it with that  
 “value which leads those who understand how to  
 “estimate such subjects aright, to regard its testi-  
 “mony as of *much importance* (to say the least), in

“cases altogether doubtful, and when it is not so specially corroborated.

“Of course, like every other MS., it contains errors; and none who are moderately versed in critical studies would, as a matter of course, rely implicitly on this, or on any other single copy. It possesses a good claim to be considered as superior in the New Testament to the Greek Textus Receptus, as is the Roman LXX. to the Aldine edition.” (See Horne’s Introduction to the Holy Scriptures, pp. 163, 164.)

The fourth century (to which, by well nigh universal consent, the Vatican and Sinaitic Manuscripts belong) was a momentous era in human history. As the results of centuries of previous corruption, “Christianity” in the fourth century “ascended the throne of the Cæsars,” and the reins of ecclesiastical power, which Sacerdotalism had vainly sought to hold, were for a time grasped by the stern hand of Secular Imperialism. It was a step fraught with ruin, as history testifies. Nevertheless, God is wont often to mingle mercy with His judgments. Constantine, influenced it may be by the fear of God, or else with the view of curbing the proud power of Sacerdotalism by which he was surrounded, issued the following letter—a letter to which *possibly* is due the existence of the two manuscripts that form the subject of our present remarks.

CONSTANTINE'S LETTER TO EUSEBIUS ON THE  
PREPARATION OF COPIES OF THE SCRIPTURES.

"Victor Constantinus, Maximus Augustus, to  
"Eusebius.

"It happens, through the favouring providence of  
"God our Saviour, that great numbers have united  
"themselves to the most holy church in the city  
"which is called by my name. It seems, therefore,  
"highly requisite, since that city is rapidly ad-  
"vancing in prosperity in all other respects, that  
"the number of churches should also be increased.  
"Do you, therefore, receive with all readiness my  
"determination on this behalf. I have thought it  
"expedient to instruct your Prudence to order fifty  
"copies of the sacred Scriptures (the provision and  
"use of which you know to be most needful for  
"the instruction of the Church) to be written on  
"prepared parchment in a legible manner, and in  
"a commodious and portable form, by transcribers  
"thoroughly practised in their art. The procurator  
"of the diocese has also received instructions by  
"letter from our Clemency to be careful to furnish  
"all things necessary for the preparation of such  
"copies; and it will be for you to take special  
"care that they be completed with as little delay  
"as possible. You have authority also, in virtue  
"of this letter, to use two of the public carriages  
"for their conveyance, by which arrangement the  
"copies when fairly written will most easily be for-

“warded for my personal inspection; and one of  
“the deacons of your church may be intrusted with  
“this service, who, on his arrival here, shall expe-  
“rience my liberality. God preserve you, beloved  
“brother!”

Eusebius adds, “Such were the Emperor’s com-  
“mands, which were followed by the immediate  
“execution of the work itself, which we sent him in  
“magnificent and elaborate volumes of a threefold  
“and fourfold form.”—*Life of Constantine*, Book IV.  
chaps. XXXVI. and XXXVII.

It is a solemn thing to reject or condemn any of the merciful interventions of the Providence of God. He has often made worldly men the unconscious instruments of working out His counsels. What reason have we to believe that it was otherwise as respects this act of Constantine? The tendency (to say the least) of that act was to preserve and extend the influence of the Word of God. Constantine probably discerned that the Scripture was being endangered, not only by the carelessness of its custodians, but also by the dogmas of Philosophic Christianity and by the Traditions of Sacerdotalism. At any rate, this act of Constantine (whatever may have been his motives) tended to give to the Scripture its proper place; and to that act we are, not improbably, indebted for the possession of the two earliest Manuscripts (the Vatican and the Sinaitic) that have descended to us.

We plead not for those two Manuscripts, or any

other Manuscripts, as being perfect. But we say that, unless due cause be shown to the contrary, the *first* Manuscripts have the *first* claim to our reverent attention. The oldest of these two Manuscripts, though long known, was but little used, for Rome virtually chained it up as in a prison-house, and canonized a version of its own, which, as the Reformers rightly said, "*scatet erroribus.*" Recently, however, the Vatican Manuscript has been released from its prison-house—a gift, no doubt, of God's gracious Providence, but like most of His other gifts, destined to be the object of many a fierce assault. As regards the second of these Manuscripts—the *Sinaitic*—it, until recently, was entirely unknown. Buried in the convent at Mount Sinai, no one dreamed of its existence. Like its predecessor, it discountenances certain modern readings which *Church-use* has, in the estimate of many, sanctified, and, consequently, it shares the reproach of its elder contemporary. Yet there are some who are disposed to see in the recovery of this Manuscript another act of the Providence of God. The sudden appearance of the Sinaitic Manuscript materially strengthened the position previously held by the Vatican. Had God no object in permitting this Manuscript to appear just at the moment when the question about the comparative value of ancient and modern readings was about to be raised? A new means was thus afforded for testing the readings which other ancient authorities had previously

supplied. For the most part these readings have been confirmed.

Not that we are to be superstitiously credulous: we are to "prove all things." If the authenticity of these documents can be disproved, let it be disproved. If they are unworthy, let the unworthiness be proved. But the accusations must be definite, and the evidence decisive.

It has been argued that these Manuscripts belong to Constantine's era; that his era was a bad era, and that Constantine and Eusebius personally were Arians. We reply that Constantine's era was not worse than the era that preceded it. The reign of semi-pantheistic philosophy at Alexandria, whereby professing Christianity was poisoned in its very vitals, was not better. The question is not respecting the viciousness of Constantine's era (that I dispute not), but the question is, whether in the midst of that evil, God did not interfere by giving renewed consolidation to the testimonies of His written Word. If the evil of that day prevailed in any point so as to vitiate that Word, let the vitiation be proved, and we will acknowledge it; but with undefined and unproved charges we have nothing to do.

As respects Constantine's Arianism, or that of Eusebius, let it be *proved* that their Arianism affected the Manuscripts in question, and we will acknowledge it. But no such proof can be given. On the contrary, the words, which of all words,



are most potent *against* Arianism, and which crush utterly its fundamental dogma, are found well nigh *only* in the Vatican and Sinaitic Manuscripts. These words are *μονογενής Θεός*, "God only-begotten." "No one hath seen God at any time, God only-begotten, the Being-One [*ὁ ὢν*] in the bosom of the Father, He hath declared Him." (John i. 18.) Nothing can more demonstratively prove that the Arianism of Constantine and Eusebius (whatever it may have been) had no effect on these Manuscripts, even if these Manuscripts were (for that is a point not proven) issued under their superintendence. The more we demonstrate the Arianism of Constantine and Eusebius, the stronger becomes the proof that their idiosyncrasies did not affect these Manuscripts. They are unquestionably not Arianized. We do not suspect our own version of the Scriptures to be tainted with the notions and peculiarities of King James because it was issued by his authority.

This charge, therefore, may be dismissed as utterly groundless. There are, however, other charges advanced by "The Quarterly Review," which shall be considered in the following chapter.

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## CHAPTER XVIII.

## CRITICISM OF "QUARTERLY REVIEW."

NO one regrets more than myself that the Revisers of the Received English Version should have undertaken at the same time to correct the Received Greek Text also. If they deemed such correction to be a necessary preliminary to the issue of a revised Translation, they should have declared their conviction of such necessity, have explained the reasons on which that conviction was based, and have issued their corrected Text before they attempted a revised Translation. As it is, they have taken well nigh every one by surprise. Few understand what a Revised Greek Text means. Their attention has never been called to the question. Not understanding it, they become unnecessarily perturbed and agitated. Some are irritated; others alarmed. Moreover, the Greek Text issued by the Revisers is accompanied by so many alternative readings given in the margin, that we are left in a maze of uncertainty, with nothing to guide our judgment. By marginal alternative readings the Revisers have made (under the pressure, apparently, of some real or supposed necessity) both their Text and their Translation, a Text and Translation of compromise. The latitudinarian tendencies of the

day could scarcely have been more effectually aided. Yet much as we may deplore the issue of such a Text as the Revisers have edited, the manner in which their work has been assailed, especially by a writer in "The Quarterly Review," is to be deplored far more. I refer not merely to the violence of the attack, but to the principles that underlie it.

The first object of the writer is to undermine the authority of the oldest Manuscripts (especially the two oldest) which the Providence of God has transmitted to us. If he were to succeed in this, the same kind of arguments might be turned with equal or greater force against all the other Manuscripts that have been transmitted to us; and where then should we find ourselves? We should find ourselves placed in the hands of an ecclesiastical Committee of Selection, who, according to their own idiosyncrasies, would create a Text from Patristic Citations, Church-lectionaries, early and later Versions, and from Manuscripts of every age—the Manuscripts probably being placed in a low, if not the lowest grade. In fact, the whole of the New Testament would be turned into a mere human compilation.

The Reviewer prefaces his argument thus. Speaking of the five oldest Manuscripts, B,  $\aleph$ , A, C, and D, he says:—

"Singular to relate, the first, second, fourth and fifth of these Codices (B,  $\aleph$ , C, D), but especially B and  $\aleph$ , have within the last twenty years established a tyrannical ascendancy

over the imagination of the critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, *but even from one another*. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation, viz., that *in different degrees* they all five exhibit a fabricated text. Between the first two (B and N) there subsists an amount of sinister resemblance, which proves that they must have been both derived at no very remote period from the same corrupt original. Yet do they stand asunder in every page, as well as differ widely from the commonly received Text, with which they have been carefully collated. In the Gospels alone, B is found to omit at least 2,877 words : to add, 536 : to substitute, 935 : to transpose, 2,098 : to modify, 1,132 (in all 7,578) :—the corresponding figures for N being severally 3,455, 839, 1,114, 2,299, 1,265 (in all 8,972). And be it remembered that the omissions, additions, substitutions, transpositions and modifications *are by no means the same in both*. It is, in fact, *easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree.*"

And again on page 313 we read :—

"But let the learned chairman of the New Testament company of Revisionists (Bp. Ellicott) be heard on this subject. He is characterising these same 'old uncials,' which it is just now the fashion to hold up as oracular, and to which his lordship is almost as devotedly attached as his neighbours :—

"'The *simplicity and dignified conciseness*' (he says) 'of the Vatican Manuscript (B) the *greater expansiveness* of our own Alexandrian (A) ; the *partially mixed characteristics* of

the Sinaitic (Σ); the *paraphrastic tone* of the *singular* codex Bezae (D) are now brought home to the student.'

"Could ingenuity have devised severer satire than such a description of four professing *transcripts* of a book; and *that* book, the everlasting Gospel itself?—transcripts, be it observed in passing, on which it is just now the fashion to rely implicitly for the very orthography of proper names,—the spelling of common words—the minutiae of grammar. What (we ask) would be thought of four such '*copies*' of Thucydides or of Shakspeare? Imagine it gravely proposed, by the aid of four such conflicting documents, to re-adjust the text of the funeral oration of Pericles, or to re-edit 'Hamlet'! *Risum teneatis, amici?* Why, some of the poet's most familiar lines would become scarcely recognisable, e.g., A,—'*Toby or not Toby; that is the question*'; B,—'*Tob or not, is the question*'; Σ,—'*To be a tub, or not to be a tub; the question is that*'; C,—'*The question is, to beat, or not to beat Toby?*'; D (the singular codex),—'*The only question is this; to beat Toby, or to be a tub?*'

"And yet—without by any means subscribing to the precise terms in which the learned Prelate characterises those *ignes fatui* which have so persistently and egregiously led his lordship and his colleagues astray—for, indeed, one seems rather to be reading a description of four styles of composition, or of as many fashions in ladies' dress, than of four copies of the Gospel)—we have already furnished indirect proof that his estimate of the codices in question is in the main correct. Further acquaintance with them does but intensify the bad character which he has given them. *Let no one suppose that we deny their extraordinary value,—their unrivalled critical interest,—nay, their actual use in helping to settle the text of Scripture.* What we are just now insisting upon is only the *depraved character* of codices Σ A B C D,—especially of Σ B D."—*Quarterly Review*, October, 1881, p. 314.

Now when we remember the awful solemnity of the question involved (for the object of the writer is to invalidate the authority of the earliest documents by which God has been pleased to transmit to us the revelation of His will), I submit that one who can venture to treat with such levity a subject so solemn, does thereby show a disqualification for discussing the question. I could not, indeed, defend the words of the Bishop of Gloucester. They are, no doubt, most objectionable, and utterly to be condemned. Nevertheless, there is not found *in them* the levity that characterises the criticism. The subject we are considering is one that peculiarly demands seriousness and solemnity in its discussion; and there should be nothing said that might have even a tendency to mislead. Many who read the words I have just quoted will receive the impression that the controversy is an idle one, dealing with childish trivialities—concerned with *sound* rather than with *sense*. But it is far otherwise.

The Reviewer says, in speaking of the two oldest Manuscripts, B and S, "*It is in fact easier to find two consecutive verses in which these two Manuscripts differ the one from the other, than two consecutive verses in which they entirely agree.*"

Here is a plain and very definite charge. These two Manuscripts, we are told, differ in well-nigh every verse, not only from the Received Greek Text, but from one another. Let us test this statement by going through the Epistle to the Romans. There

is not a foundation article of our holy faith that is not referred to in that Epistle. Let us examine the *discordant* (?) testimonies of B,  $\aleph$ , and of the Received Greek Text in this Epistle.

In the following pages will be found the Translation of the Received Greek Text, as given in our Authorised Version, placed side by side with the Texts (also translated) of the Vatican Manuscript, of the Sinaitic Manuscript, and of the Text edited by Dr. Tregelles from ancient authorities only. No change from our Authorised Version is made unless required by difference of *readings* in the Greek Text. The blank spaces indicate that there is no difference worthy of, or capable of, being expressed in a translation. The reader, therefore, has first to count the number of blanks, next to note the number and character of the variations, and then to say whether or not it be true that these two Manuscripts so differ "that it is easier to find two " consecutive verses in which these two Manuscripts " differ the one from the other than two consecu- " tive verses in which they entirely agree."

In translating, I have (as I have already said) purposely adopted the style, phraseology, and renderings of our Authorised Version, making no alteration except where required by difference of *readings* in the Greek Texts compared. Difference of *readings*, and alteration of *translation* are distinct things.



## CHAPTER XIX.

THE EPISTLE TO THE ROMANS ACCORDING TO THE  
A.V. FROM THE RECEIVED GREEK TEXT, COM-  
PARED WITH THE TEXTS OF THE VATICAN  
AND SINAITIC MSS. AND THAT EDITED BY  
DR. TREGELLES.

## AUTHORISED VERSION.

## CHAP. I.

**P**AUL, a servant of Jesus Christ,  
called *to be* an apostle, separated  
unto the gospel of God,

2 (Which he had promised afore by  
his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ  
our Lord, which was made of the  
seed of David according to the flesh;

4 And declared *to be* the Son of  
God with power, according to the  
spirit of holiness, by the resurrection  
from the dead:

5 By whom we have received grace  
and apostleship, for obedience to  
the faith among all nations, for his  
name:

6 Among whom are ye also the  
called of Jesus Christ:

7 To all that be in Rome, beloved  
of God, called *to be* saints: Grace to  
you and peace from God our Father,  
and the Lord Jesus Christ.

8 First, I thank my God through  
Jesus Christ for you all, that your  
faith is spoken of throughout the  
whole world.

9 For God is my witness, whom I  
serve with my spirit in the gospel  
of his Son, that without ceasing I  
make mention of you always in my  
prayers;

10 Making request, if by any  
means now at length I might have a  
prosperous journey by the will of  
God to come unto you.

11 For I long to see you, that I  
may impart unto you some spiritual  
gift, to the end ye may be esta-  
blished;

## THE VATICAN TEXT.

## CHAP. I.

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## THE SINAITIC TEXT.

## CHAP. I.

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8 First, I thank my God for you  
all, that your faith is spoken of  
throughout the whole world.

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## THE TEXT OF DR. TREGELLES.

## CHAP. I.

PAUL, a servant of Christ Jesus,  
called *to be* an apostle, separated  
unto the gospel of God,

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AUTHORISED VERSION.	THE VATICAN TEXT.
12 That is, that I may be comforted together with you by the mutual faith both of you and me.	12
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.	13
14 I am debtor to the Greeks, and to the Barbarians; both to the wise, and to the unwise.	14
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.	15
16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.	16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; both to the Jew, and to the Greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.	17
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;	18
19 Because that which may be known of God is manifest in them; for God hath shewed <i>it</i> unto them.	19
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, <i>even</i> his eternal power and Godhead; so that they are without excuse:	20
21 Because that, when they knew God, they glorified <i>him</i> not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.	21
22 Professing themselves to be wise, they became fools,	22
23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.	23
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:	24 Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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24 Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

24 Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

## AUTHORISED VERSION.

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## CHAP. II.

**T**HEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the

## THE VATICAN TEXT.

25

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29 Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

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31 Without understanding, covenantbreakers, without natural affection, unmerciful:

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## CHAP. II.

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THE SINAITIC TEXT.

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28 And even as they did not like to retain God in *their* knowledge, *He* gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, wickedness, maliciousness, covetousness; full of envy, murder, debate deceit, malignity; whisperers,  
30

31 Without understanding, covenantbreakers, without natural affection, unmerciful:  
32

CHAP. II.

2 For we are sure that the judgment of God is according to truth against them which commit such things.  
3

4

THE TEXT OF DR. TREGELLES.

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29 Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,  
30

31 Without understanding, covenantbreakers, without natural affection, unmerciful:  
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CHAP. II.

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AUTHORISED VERSION.	THE VATICAN TEXT.
goodness of God leadeth thee to repentance?	
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;	5
6 Who will render to every man according to his deeds:	6
7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:	7
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,	8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;	9
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:	10
11 For there is no respect of persons with God.	11
12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;	12
13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.	13
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:	14
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)	15
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.	16 In the day <i>when</i> God shall judge the secrets of men by Christ Jesus, according to my gospel.
17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,	17 But if thou art called a Jew, and retest in the law, and makest thy boast of God,
18 And knowest <i>his</i> will, and approvest the things that are more excellent, being instructed out of the law;	18
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,	19



## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation,

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8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation,

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17 But if thou art called a Jew, and retest in the law, and makest thy boast of God,

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17 But if thou art called a Jew, and retest in the law, and makest thy boast of God,

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19

## AUTHORISED VERSION.

## THE VATICAN TEXT.

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

20

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

21

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

22

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

23

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

24

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

25

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

26

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

27

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

28

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

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## CHAP. III.

## CHAP. III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

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3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in

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## THE SINAITIC TEXT.

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## CHAP. III.

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## THE TEXT OF DR. TREGELLES.

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## CHAP. III.

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## AUTHORISED VERSION.

## THE VATICAN TEXT.

thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

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8 And not *rather*, (as we be slanderously reported, as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

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## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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## AUTHORISED VERSION.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

## CHAP. IV.

**W**HAT shall we then say that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

## THE VATICAN TEXT.

21

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all them that believe: for there is no difference:

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## CHAP. IV.

**W**HAT shall we say then that Abraham our father, as pertaining to the flesh, [*hath found*]?\*

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\* Omitted by inadvertence.

## THE SINAITIC TEXT.

21

22 Even the righteousness of God  
*which is* by faith of Jesus Christ  
 unto all them that believe: for there  
 is no difference:

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28 For we conclude that a man is  
 justified by faith without the deeds  
 of the law.

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## CHAP. IV.

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## THE TEXT OF DR. TREGELLES.

21

22 Even the righteousness of God  
*which is* by faith of Jesus Christ  
 unto all them that believe: for there  
 is no difference:

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28 For we conclude that a man is  
 justified by faith without the deeds  
 of the law.

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## CHAP. IV.

**W**HAT shall we say then that  
 Abraham our forefather, as  
 pertaining to the flesh, hath found?

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## AUTHORISED VERSION.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect;

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of

## THE VATICAN TEXT.

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8 Blessed *is* the man whose sin the Lord will not impute.

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11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them:

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15 Because the law worketh wrath: but where no law is, *there is* no transgression.

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## THE SINAITIC TEXT.

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11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them:

12 And the father of circumcision [*\*to them who are not of the circumcision*] only, but who also walk in the steps of that [*faith*] of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, [*or*] to his seed, through the law, but through the righteousness of faith.

14

15 Because the law worketh wrath: but where no law is, *there is* no transgression.

16

## THE TEXT OF DR. TREGELLES.

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8 Blessed *is* the man whose sin the Lord will not impute.

9

10

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them:

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13

14

15 Because the law worketh wrath: but where no law is, *there is* no transgression.

16

\* The words here placed in brackets are omitted through the carelessness of the transcriber, but are required by the sense. In succeeding verse "or" is similarly omitted.

## AUTHORISED VERSION.

the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

## CHAP. V.

**T**HEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

## THE VATICAN TEXT.

17

18

19 And being not weak in faith, he considered his own body now dead, when he was about an hundred years old, and also the deadness of Sarah's womb:

20 But staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21

22 Therefore it was imputed to him for righteousness.

23

24

25

## CHAP. V.

**T**HEREFORE being justified by faith, let us have peace with God through our Lord Jesus Christ:

2 By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God.

3

4

5

6 Seeing that when we were yet without strength, in due time Christ died for the ungodly.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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18

19 And being not weak in faith, he considered his own body now dead, when he was about an hundred years old, and also the deadness of Sarah's womb :

20 But staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God ;

21

19 And being not weak in faith, he considered his own body now dead, when he was about an hundred years old, and the deadness of Sarah's womb :

20 But staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God ;

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22

22 [And] therefore it was imputed to him for righteousness.

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## CHAP. V.

**T**HEREFORE being justified by faith, let us have peace with God through our Lord Jesus Christ :

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## CHAP. V.

**T**HEREFORE being justified by faith, let us have peace with God through our Lord Jesus Christ :

2 By whom also we have access [by faith] into this grace wherein we stand, and rejoice in hope of the glory of God.

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## AUTHORISED VERSION.

7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

13 (For until the law sin was in the world : but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift : for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation ; even so by the righteousness of one *the free gift came*

## THE VATICAN TEXT.

7

8 But He commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9

10

11 And not only *so*, but we also joy in God through our Lord Jesus, by whom we have now received the atonement.\*

12

13

14

15 But not as the offence, so *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16

17 For if by one man's offence death reigned by one ; much more they which receive abundance of grace and righteousness shall reign in life by one, Christ Jesus.)

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\* At-one-ment is here used in the sense of reconciliation.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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13 (For until the law sin was in  
the world: but sin was not imputed  
when there was no law.

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18 Therefore as by the offence of  
one man *judgment came* upon all men  
to condemnation; even so by the  
righteousness of one *the free gift*

18

## AUTHORISED VERSION.

upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound;

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## CHAP. VI.

**W**HAT shall we say then? shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death?\*

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus\* our Lord.

## THE VATICAN TEXT.

19

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21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Christ Jesus our Lord.

## CHAP. VI.

**W**HAT shall we say then? must we continue in sin, that grace may abound?

2

3 Know ye not, that so many of us as were baptized into Christ were baptized into his death?

4

5

6 And knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

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11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus.

\* The Authorised Version here varies from the Received Greek and reads "Jesus Christ."



## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

*came* upon all men unto justification  
of life.

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## CHAP. VI.

**W**HAT shall we say then? do  
we continue in sin, that grace  
may abound?

2

3 Know ye not, that so many of us  
as were baptized into Christ Jesus  
were baptized into his death?

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11 Likewise reckon ye also your-  
selves to be dead indeed unto sin,  
but alive unto God through Christ  
Jesus our Lord.

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## CHAP. VI.

**W**HAT shall we say then? Must  
we continue in sin, that grace  
may abound?

2

3 Know ye not that so many of us  
as were baptized into Christ Jesus  
were baptized into his death?

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11 Likewise reckon ye also your-  
selves [to be] dead indeed unto sin,  
but alive unto God through Christ  
Jesus.

## AUTHORISED VERSION.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Christ Jesus our Lord.\*

## CHAP. VII.

**K**NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her*

## THE VATICAN TEXT.

12 Let not sin therefore reign in your mortal body, that ye should obey *it* in the lusts thereof.

13

14

15 What then? must we sin, because we are not under the law, but under grace? God forbid.

16

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18

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity; so now yield your members servants to righteousness unto holiness.

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## CHAP. VII.

\* Here also A. V. varies from Received Greek Text.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

12

12 Let not sin therefore reign in  
your mortal body, that ye should  
obey the lusts thereof.

13

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15 What then? must we sin, be-  
cause we are not under the law, but  
under grace? God forbid.

16

15 What then? must we sin, be-  
cause we are not under the law, but  
under grace? God forbid.

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## CHAP. VII.

## CHAP. VII.

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AUTHORISED VERSION.	THE VATICAN TEXT.
husband so long as he liveth; but if the husband be dead, she is loosed from the law of <i>her</i> husband.	
3 So then if, while <i>her</i> husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.	3
4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, <i>even</i> to him who is raised from the dead, that we should bring forth fruit unto God.	4
5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.	5
6 But now we are delivered from the law, having died to that* wherein we were held; that we should serve in newness of spirit, and not <i>in</i> the oldness of the letter.	6 But now we are delivered from the law, having died to that wherein we were held; that <i>we</i> should serve in newness of spirit, and not <i>in</i> the oldness of the letter.
7 What shall we say then? <i>Is</i> the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.	7
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin <i>was</i> dead.	8
9 For I was alive without the law once: but when the commandment came, sin revived, and I died.	9
10 And the commandment, which <i>was</i> ordained to life, I found <i>to be</i> unto death.	10
11 For sin, taking occasion by the commandment, deceived me, and by it slew <i>me</i> .	11
12 Wherefore the law <i>is</i> holy, and the commandment holy, and just, and good.	12
13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.	13 Did then that which was good become death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
14 For we know that the law is	14 For we know that the law is

\*The Received Greek Text (see Lloyd's edition) reads *αποθανοντες*. I have therefore corrected the Received English Text here.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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6 But now we are delivered from the law, having died to that wherein we were held; that [we] should serve in newness of spirit, and not *in* the oldness of the letter.

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13 Did then that which is good become death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is

13 Did then that which is good become death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is

## AUTHORISED VERSION.

spiritual: but I am carnal,\* sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## CHAP. VIII.

**T**HERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

## THE VATICAN TEXT.

spiritual: but I am carnal,\* sold under sin.

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18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but to perform that which is good not.

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22 For I delight in the law of the mind after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity by the law of sin which is in my members.

24

25 Thanks be unto God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## CHAP. VIII.

**T**HERE is therefore now no condemnation to them which are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus hath made thee free from the law of sin and death.

3

\* Received Text, σαρκικός; B, N, Tregelles, σαρκινος.

## THE SINAITIC TEXT.

spiritual: but I am carnal,\* sold under sin.

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18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but to perform that which is good not.

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23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity by the law of sin which is in my members.

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## CHAP. VIII.

*THERE* is therefore now no condemnation to them which are in Christ Jesus.

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3

## THE TEXT OF DR. TREGELLES.

spiritual: but I am carnal,\* sold under sin.

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18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but to perform that which is good not.

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22

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity by the law of sin which is in my members.

24

25 Thanks be to God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## CHAP. VIII.

*THERE* is therefore now no condemnation to them which are in Christ Jesus.

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AUTHORISED VERSION.	THE VATICAN TEXT.
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.	4
5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.	5
6 For to be carnally minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace.	6
7 Because the carnal mind <i>is</i> enmity against God: for it is not subject to the law of God, neither indeed can be.	7
8 So then they that are in the flesh cannot please God.	8
9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.	9
10 And if Christ <i>be</i> in you, the body <i>is</i> dead because of sin; but the Spirit <i>is</i> life because of righteousness.	10
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.	11
12 Therefore, brethren, we <b>are</b> debtors, not to the flesh, to live after the flesh.	12
13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.	13
14 For as many as are led by the Spirit of God, they are the sons of God.	14
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.	15
16 The Spirit itself beareth witness with our spirit, that we are the children of God:	16
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with <i>him</i> , that we may be also glorified together.	17
18 For I reckon that the sufferings	18

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

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## AUTHORISED VERSION.

## THE VATICAN TEXT.

of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called : and whom he called, them he also justifi-

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23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even *we* ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

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26 Likewise the Spirit also helpeth our infirmity : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession with groanings which cannot be uttered.

27

28 And we know that God in all things co-worketh for good to them that love God, to them who are the called according to *his* purpose.

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## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, [we] ourselves also groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, *why*\* doth he yet wait for?

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he hope for?

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\* "Why" omitted through inadvertence.

## AUTHORISED VERSION.

fied: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## CHAP. IX.

**I** SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ

## THE VATICAN TEXT.

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35 Who shall separate us from the love of God which is in Christ Jesus? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

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38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

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## CHAP. IX.

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4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises;

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## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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34 Who *is* he that condemneth?  
*It is* Christ Jesus that died, yea  
 rather, that is risen from the dead,  
 who is even at the right hand of God,  
 who also maketh intercession for us.

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35 Who shall separate us from the  
 love of God? *shall* tribulation, or  
 distress, or persecution, or famine,  
 or nakedness, or peril, or sword?

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38 For I am persuaded, that nei-  
 ther death, nor life, nor angels, nor  
 principalities, nor things present, nor  
 things to come, nor powers,

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 ther death, nor life, nor angels, nor  
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 things to come, nor powers,

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## CHAP. IX.

## CHAP. IX.

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AUTHORISED VERSION.	THE VATICAN TEXT.
<i>came</i> , who is over all, God blessed for ever. Amen.	
6 Not as though the word of God hath taken none effect. For they <i>are</i> not all Israel, which are of Israel:	6
7 Neither, because they are the seed of Abraham, <i>are they</i> all children: but, in Isaac shall thy seed be called.	7
8 That is, They which are the children of the flesh, these <i>are</i> not the children of God: but the children of the promise are counted for the seed.	8
9 For this <i>is</i> the word of promise, At this time will I come, and Sarah shall have a son.	9
10 And not only <i>this</i> ; but when Rebecca also had conceived by one, <i>even</i> by our father Isaac;	10
11 (For <i>the children</i> being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)	11 (For <i>the children</i> being not yet born, neither having done any <i>thing</i> good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12 It was said unto her, The elder shall serve the younger.	12
13 As it is written, Jacob have I loved, but Esau have I hated.	13
14 What shall we say then? <i>Is there</i> unrighteousness with God? God forbid.	14
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.	15
16 So then <i>it is</i> not of him that willeth, nor of him that runneth, but of God that sheweth mercy.	16
17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.	17
18 Therefore hath he mercy on whom he will <i>have mercy</i> , and whom he will he hardeneth.	18
19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?	19
20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed <i>it</i> , Why hast thou made me thus?	20



## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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11 (For *the children* being not yet born, neither having done any *thing* good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth :)

11 (For *the children* being not yet born, neither having done any *thing* good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

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## AUTHORISED VERSION.

## THE VATICAN TEXT.

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

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22 *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

22

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

23

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

24

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

25

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the children of the living God.

26

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

27

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

28 For, finishing and cutting short *his* work, will the Lord act upon the earth.

29

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

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30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

31 But Israel, which followed after the law of righteousness, hath not attained to the law.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

32 Wherefore? Because *they sought it* not by faith, but as it were by works. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and *he that* believeth on him shall not be ashamed.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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28 For, finishing and cutting short *his* work, will the Lord act upon the earth.

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33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and *he that* believeth on him shall not be ashamed.

## AUTHORISED VERSION.

## CHAP. X.

**B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) )

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

## THE VATICAN TEXT.

## CHAP. X.

**B**RETHREN, my heart's desire and prayer to God for them *is*, that they might be saved.

2

3 For they being ignorant of God's righteousness, and going about to establish their own, have not submitted themselves unto the righteousness of God.

4

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by it.

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9 That if thou shalt confess the word with thy mouth, *saying* that Jesus is Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

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## THE SINAITIC TEXT.

## CHAP. X.

**B**RETHREN, my heart's desire  
and prayer to God for them is,  
that they might be saved.

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## THE TEXT OF DR. TREGELLES.

## CHAP. X.

**B**RETHREN, my heart's desire  
and prayer to God for them is,  
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3 For they being ignorant of God's  
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ousness of God.

4

5 For Moses describeth the righ-  
teousness which is of the law, That  
the man which doeth those things  
shall live by it.

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14 How then should they call on  
him in whom they have not believed?  
and how should they believe in him  
of whom they have not heard? and  
how should they hear without a  
preacher?

## AUTHORISED VERSION.

15 And how shall they preach, except they be sent? as it is written. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

## CHAP. XI.

**I** SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works,

## THE VATICAN TEXT.

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that bring glad tidings of good things!

16

17 So then faith *cometh* by hearing, and hearing by the word of Christ.

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## CHAP. XI.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3 Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

4

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6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works,

## THE SINAITIC TEXT.

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that bring glad tidings of good things!

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17 So then faith *cometh* by hearing, and hearing by the word of Christ.

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## CHAP. XI.

2

3 Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

4

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6 And if by grace, then *is it* no more of works: otherwise grace is no more grace.

## THE TEXT OF DR. TREGELLES.

15 And how should they preach, except they be sent? as it is written, How beautiful are the feet of them that bring glad tidings of good things!

16

17 So then faith *cometh* by hearing, and hearing by the word of Christ.

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## CHAP. XI.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3 Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

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6 And if by grace, then *is it* no more of works: otherwise grace is no more grace.



AUTHORISED VERSION.	THE VATICAN TEXT.
then is it no more grace: otherwise work is no more work.	then is it no more grace: otherwise work is no more grace.*
7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded	7
8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.	8
9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:	9
10 Let their eyes be darkened, that they may not see, and bow down their back alway.	10
11 I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>is come</i> unto the Gentiles, for to provoke them to jealousy.	11
12 Now if the fall of them <i>be</i> the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?	12
13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:	13 But I speak to you Gentiles, inasmuch then as I am the apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation <i>them which are</i> my flesh, and might save some of them.	14
15 For if the casting away of them <i>be</i> the reconciling of the world, what <i>shall</i> the receiving <i>of them be</i> , but life from the dead?	15
16 For if the firstfruit <i>be</i> holy, the lump <i>is also holy</i> : and if the root <i>be</i> holy, so <i>are</i> the branches.	16
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;	17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root, the fatness of the olive tree;
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.	18
19 Thou wilt say then, The branches were broken off, that I might be grafted in.	19
20 Well; because of unbelief they	20

\* A manifest error of the scribe.

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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13 But I speak to you Gentiles,  
inasmuch then as I am the apostle of  
the Gentiles, I magnify mine office:

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13 But I speak to you Gentiles,  
inasmuch [then] as I am the apostle  
of the Gentiles, I magnify mine office:

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17 And if some of the branches  
be broken off, and thou, being a wild  
olive tree, wert grafted in among  
them, and with them partakest of the  
root, the fatness of the olive tree;

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17 And if some of the branches  
be broken off, and thou, being a wild  
olive tree, wert grafted in among  
them, and with them partakest of the  
root [and] fatness of the olive tree;

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## AUTHORISED VERSION.

were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of

## THE VATICAN TEXT.

21 For if God spared not the natural branches, neither will he spare thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, the goodness of God, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

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26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, *He* shall turn away ungodliness from Jacob:

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31 Even so have these also now not believed, that through your mercy they also may now obtain mercy.

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## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

21 For if God spared not the natural branches, neither will he spare thee.

22 Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, the goodness of God,\* if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23

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25

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, *He* shall turn away ungodliness from Jacob:

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30 [*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*]<sup>†</sup>

31 Even so have these also now not believed, that through your mercy *they* also may now obtain mercy.

32

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21 For if God spared not the natural branches, neither will he spare thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, the goodness of God, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

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26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, *He* shall turn away ungodliness from Jacob:

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\* *χρηστοτητα* inadvertently spelt *χριστοτητος*.

† Verse 30 omitted through inadvertence of the transcriber.

## AUTHORISED VERSION.

God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## CHAP. XII.

**I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

## THE VATICAN TEXT.

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## CHAP. XII.

2 And be not conformed to this world: but be ye transformed by the renewing of the mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

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## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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## CHAP. XII.

## CHAP. XII.

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2 And be not conformed to this world: but be ye transformed by the renewing of the mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

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## AUTHORISED VERSION.

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

## CHAP. XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

## THE VATICAN TEXT.

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15 Rejoice with them that do rejoice, weep with them that weep.

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20 But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

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## CHAP. XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the *powers* that be are ordained of God.

2

3 For rulers are not a terror to good work, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

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## THE SINAITIC TEXT.

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15 Rejoice with them that do re-  
joice, weep with them that weep.

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20 But if thine enemy hunger,  
feed him; if he thirst, give him  
drink: for in so doing thou shalt  
heap coals of fire on his head.

21

## CHAP. XIII.

LET every soul be subject unto  
the higher powers. For there  
is no power but of God: *the powers*  
that be are ordained of God.

2

3 For rulers are not a terror to  
good work, but to evil. Wilt thou  
then not be afraid of the power? do  
that which is good, and thou shalt  
have praise of the same:

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## THE TEXT OF DR. TREGELLES.

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14

15 Rejoice with them that do re-  
joice, weep with them that weep.

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20 But if thine enemy hunger,  
feed him; if he thirst, give him  
drink: for in so doing thou shalt  
heap coals of fire on his head.

21

## CHAP. XIII.

2

3 For rulers are not a terror to  
good work, but to evil. Wilt thou  
then not be afraid of the power? do  
that which is good, and thou shalt  
have praise of the same:

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## AUTHORISED VERSION.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

## CHAP. XIV.

**H**IM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own

## THE VATICAN TEXT.

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6

7 Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself.

10

11 And that, knowing the time, that now *it is* high time that you should awake out of sleep: for now *is* our salvation nearer than when we believed.

12

13

14 But put ye on Christ Jesus, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

## CHAP. XIV.

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4 Who art thou that judgest another man's servant? to his own

## THE SINAITIC TEXT.

## THE TEXT OF DR. TREGELLES.

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7 Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

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9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

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11 And that, knowing the time, that now *it is* high time that you should awake out of sleep: for now *is* our salvation nearer than when we believed.

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## CHAP. XIV.

## CHAP. XIV.

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3 Let not him that eateth despise him that eateth not; but let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own

4 Who art thou that judgest another man's servant? to his own

## AUTHORISED VERSION.

master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

## THE VATICAN TEXT.

master he standeth or falleth. Yea, he shall be holden up: for the Lord is able to make him stand.

5

6 He that regardeth the day, regardeth *it* unto the Lord; and he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7

8

9 For to this end Christ died and lived *again*, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God.

11

12 Accordingly every one of us shall give account of himself.

13 Let us not therefore judge one another any more: but judge this rather, that no man put an occasion to fall in *his* brother's way.

14

15 For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16

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## THE SINAITIC TEXT.

master he standeth or falleth. Yea, he shall be holden up: for the Lord is able to make him stand.

5

6 He that regardeth the day, regardeth *it* unto the Lord; and he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7

8

9 For to this end Christ died, and lived *again*, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God.

11

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15 For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16

17

## THE TEXT OF DR. TREGELLES.

master he standeth or falleth. Yea, he shall be holden up: for the Lord is able to make him stand.

5

6 He that regardeth the day, regardeth *it* unto the Lord; and he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7

8

For to this end Christ died, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God.

11

12 Accordingly every one of us shall give account of himself to God.

13

14

15 For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16

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## AUTHORISED VERSION.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

## CHAP. XV.

**W**E then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might

## THE VATICAN TEXT.

18 For he that in this thing serveth Christ *is* acceptable to God, and approved of men.

19

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21

22 Do thou, as respects the faith which thou hast, have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23

## CHAP. XV.

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4 For whatsoever things were written, all were written for our learning, that we through patience and comfort of the scriptures might have hope of the consolation.

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8 Now I say that Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

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## THE SINAITIC TEXT.

18 For he that in this thing serveth Christ *is* acceptable to God, and approved of men.

19

20

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother is grieved.

22 Do thou, as respects the faith which thou hast, have it to thyself. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith. It is sin.

## CHAP. XV.

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5 Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ:

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8 Now I say that Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might

## THE TEXT OF DR. TREGELLES.

18 For he that in this *thing* serveth Christ *is* acceptable to God, and approved of men.

19

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21

22 Do thou, as respects the faith which thou hast, have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23

## CHAP. XV.

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4

5 Now the God of patience and consolation grant you to be like-minded one toward another, according to Jesus Christ:

6

7 Wherefore receive ye one another, as Christ also received you to the glory of God.

8 For I say that Jesus Christ became a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9



## AUTHORISED VERSION.

glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ\* in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have

## THE VATICAN TEXT.

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11 And again he saith, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12

13 Now the God of hope fill you with all joy and peace by your believing in the hope, through the power of the Holy Ghost.

14

15 Nevertheless, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Christ Jesus, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17

18 For I will not dare to speak of any of those things which Christ hath not wrought by my words, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

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22

\* Received Greek Text reads "Christ Jesus," as Vatican, Sinaitic and Tregelles.

## THE SINAITIC TEXT.

glorify God for *his* mercy; as it is written by the prophet, I will confess to thee among the Gentiles, and sing unto thy name.

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15 Nevertheless, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Christ Jesus to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

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## THE TEXT OF DR. TREGELLES.

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15 Nevertheless, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Christ Jesus to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17

18

19 Through mighty signs and wonders, by the power of the Holy Spirit; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so strive I to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21

22

## AUTHORISED VERSION.

been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

## CHAP. XVI.

**I** COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath

## THE VATICAN TEXT.

23 But now having no more place in these parts, and having a great desire for some years to come unto you ;

24 Whensoever I take my journey into Spain, *I will come to you :* for I trust to see you on my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25

26

27

28 When therefore I have performed this, and have sealed *to them* this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judæa ; and that my gift-bearing, which *I have* for Jerusalem may be accepted of the saints ;

32 That I may come unto you with joy by the will of the Lord Jesus.

33

## CHAP. XVI.

**I** COMMEND unto you Phebe our sister, which is also a servant of the church which is at Cenchrea :

2

## THE SINAITIC TEXT.

23

24 Whensoever I take my journey into Spain, *I will come to you*: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25

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29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30

31

32 That I may come unto you with joy by the will of Jesus Christ, and may with you be refreshed.

33

## CHAP. XVI.

2

## THE TEXT OF DR. TREGELLES.

23 But now having no more place in these parts, and having a great desire for some years to come unto you;

24 Whensoever I take my journey into Spain, *I will come to you*: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25

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27

28

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32

33

## CHAP. XVI.

2

## AUTHORISED VERSION.

need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

## THE VATICAN TEXT.

3

4

5 Likewise *greet* the church that is in their house. Salute my well-beloved Ep̄anetus, who is the first-fruits of Asia unto Christ.

6 Greet Mary, who bestowed much labour on you.

7

8 Greet Amplias beloved in the Lord.

9

10

11

12

13

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren which are with them.

15

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17

18 For they that are such serve not our Lord Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

## THE SINAITIC TEXT.

3

4

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epānetus, who is the first-fruits of Asia unto Christ.

6 Greet Mary, who bestowed much labour on you.

7

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13

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren which are with them.

15

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17

18 For they that are such serve not our Lord Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

## THE TEXT OF DR. TREGELLES.

3 Greet Priscas and Aquila my helpers in Christ Jesus:

4

5 Likewise greet the church that is in their house. Salute my well-beloved Epānetus, who is the first-fruits of Asia unto Christ.

6 Greet Mary, who bestowed much labour on you.

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14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren which are with them.

15

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17

18 For they that are such serve not our Lord Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

## AUTHORISED VERSION.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

## THE VATICAN TEXT.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus *be* with you.

21

22

23

24

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Christ Jesus, according to the revelation of the mystery, which was kept secret since the world began,

26

27

¶ To the Romans, written from Corinthus.



## THE SINAITIC TEXT.

19

20 And the God of peace shall  
bruise Satan under your feet shortly.  
The grace of our Lord Jesus *be* with  
you.

21

22

23

24

25 Now to him that is of power to  
stablish you according to the gospel  
of me and of the Lord Jesus Christ,  
according to the revelation of the  
mystery, which was kept secret since  
the world began,

26

27

¶ To the Romans.

## THE TEXT OF DR. TREGELLES.

19 For your obedience is come  
abroad unto all *men*. I am glad  
therefore on your behalf: but I  
would have you wise unto that which  
is good, and simple concerning evil.

20 And the God of peace shall  
bruise Satan under your feet shortly.  
The grace of our Lord Jesus [Christ]  
*be* with you.

21

22

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27

¶ To the Romans.

## CHAPTER XX.

## REMARKS ON THE PRECEDING COMPARISONS.

THE preceding examination sufficiently proves that the accusation brought by the Reviewer against our two oldest Manuscripts are (as regards the Epistle to the Romans, at any rate) utterly baseless. A like examination of the other Epistles would be followed by the same result. The variations of the older Manuscripts from those of more modern date are seldom of dogmatic importance, and consist in omissions rather than additions. One exception, however, to this is found in the Epistle to the Romans. In the eleventh chapter of that Epistle, both the Vatican and Sinaitic Manuscripts are chargeable with an addition of no slight importance. If it had been found in one only of these Manuscripts it might have been deemed a transcriber's blunder, but its occurrence in both would lead us to fear that it is a deliberately-made insertion, designed as an emendation. Yet serious as the error is, it is nevertheless one so easily detected (for it is not only set aside by an overwhelming weight of other Manuscript evidence, but it is also contradicted by the whole body of Scripture testimony) that it cannot be regarded as affecting the value of these Manuscripts as a whole.

If such errors were so frequent as to become characteristic, they would, no doubt, render the MSS. in which they occurred valueless.

The error to which I refer is found in the last clause of Romans xi. 31, where, by the insertion of the word *νῦν*, the clause is made to teach that Israel *as a nation* are, during the *present* dispensation (throughout the whole of which God marks them as Lo-ammi, "not my people") to be converted and made His people. This statement, most dangerous in its results, and contradicted by the whole of the Word of God, both in the New Testament and in the Old, is a necessary corollary to the doctrine that prevailed in the third and fourth centuries, when it was taught and believed (especially after Constantine had elevated and dignified Christianity) that the glory of Zion and of the New Jerusalem had come; that the Gentile Church had begun to reign in millennial blessedness; and that Israel, as a nation, would soon by Gentile instrumentality, be gathered to the same basis, and share in the same prosperity. The insertion of *νῦν* gave to this doctrine a sanction; but it is a sanction in vain sought for in any other part of the Word of God. It is, as I have already said, an error so palpable as to be incapable of blinding any who follow Scripture as their guide; yet its stealthy introduction into these two valuable MSS. teaches us the importance of following no documents (whether ancient or modern) *blindly*, but

of testing all. Dr. Tregelles, though he greatly valued these two Manuscripts, applied the necessary tests, and rejected the reading.\*

With this exception, and excepting also the palpable blunders caused by carelessness of transcription, there are throughout the whole of the Epistle to the Romans only five variations that require remark; and out of these, *one* only materially affects the sense.† I will note these variations in order.

### ROMANS iii. 22.

The Authorised English Version, following the Received Greek Text, reads—"unto all and upon all them that believe." The more ancient Greek Manuscripts omit the words "*upon all*." The general meaning is not affected by this omission, for the words "*unto all*" sufficiently convey the intended instruction. "Unto," *eis*, denotes that the mercy spoken of, *effectually* reaches those to whom it is brought. It is the habit of more modern Manuscripts to guard or define the meaning by adding explanatory words or clauses; much in the same way as *italic* words or clauses are frequently added in our English Translation. Thus in Psalm vii. 11 we read, "God is angry every day." Our

\* See further remarks on this in Chapter XIII., page 160.

† The *modern* authorities being here in fault, having in Romans viii. 1 added a clause not found in the early MSS., and one which is, on doctrinal grounds, indefensible. See subsequent observations on Romans viii. 1.

Translators thought it necessary to *insert* "with the wicked"—words implied in the context, but needlessly inserted. A multitude of like instances might be given. Such additions (however true the sentiment) are unauthorised additions to the original Text. They may be innocent, but are not to be defended.

#### ROMANS iv. 19, 20.

The Authorised Version, following the Received Greek, reads, "considered not his own body now dead." The Vatican, Sinaitic and Alexandrian Manuscripts, rightly followed by Tregelles, omit the word "*not*." The passage teaches that Abraham carefully considered (κατενοησε) all the facts, "but" (δε) did not because of them doubt the promise of God. The presence of δε, "but," in verse 20, necessitates the omission of ου ["not"] in verse 19; for δε is untranslatable if ου remains. Now δε *must* be retained, for all authorities support it; and accordingly it is retained in the Received Greek Text; but our Translators, though they used that Text, were obliged to pass over δε untranslated. They should have rejected ου, and retained and translated δε. Here again the ancient authorities are clearly right, and the more modern wrong.

#### ROMANS v. 1.

Whether we read in this passage ειρηνην εχομεν (we have peace) or ειρηνην εχωμεν (let us have peace) the great truth of the completeness and

fixity of Justification is not affected. The attained and fixed possession of peace with God is clearly taught by the past tense *δικαιωθεντες*. The aorist denotes a past and completed act quite as much as does the perfect, and is here used to direct the mind to the moment when the act spoken of became a completed act, that is, to the moment when we believed. They whom God has pronounced right (*en règle*) in relation to the claims of His holy Courts, must be at peace with Him, and are consequently exhorted to use and to enjoy the peace into which they have been brought. Compare *εχωμεν χαριν* in Heb. xii. 28. *Ειρηνην εχωμεν* is the original reading both of B and S, and is sustained by A, C, D, K and L.

## ROMANS vii. 22.

The reading of the Vatican in this verse (*νοος* instead of *Θεου*) is doubtless a transcriber's error. All MS. authority is against the change. If *νοος* were retained, it must be interpreted to mean the mind of "the new man," which is in conformity with the Law of God, so that the general sense would not be affected; but it is, no doubt, an error.

## ROMANS viii. 1.

Observations on the concluding clause of this verse will be found in a subsequent chapter. No other variations require remark.

## CHAPTER XXI.

## REVIEWER'S PLAN OF RECTIFICATION.

IN the preceding chapter I have examined the charge brought by the *Quarterly Review* against the Vatican and Sinaitic Manuscripts. It is easier, says the *Review*, to find two consecutive verses in which these two Manuscripts differ the one from the other, than to find two consecutive verses in which they agree. So far from this being so, I have shown that in the most comprehensive of the Epistles—that to the Romans (and the like might be affirmed of the other Epistles)—there is substantial agreement between these maligned Manuscripts. The charge is groundless. And not only is there agreement between the Manuscripts themselves, but they likewise *substantially* agree with our Received Greek Text. *That* also must be rejected if the accusation against the MSS. be true. The three stand or fall together. We may be very sure that when there is substantial agreement in such an Epistle as that to the Romans, there will not be substantial disagreement in other parts of the New Testament. It is with *substantial* agreements and disagreements, not with trivialities, that we are concerned in a question like the present.



Again, in page 315, the Reviewer says:—

"We venture to assure him [the reader] without a particle of hesitation, that **N**, B and D are *three of the most corrupt copies extant*; have become by whatever process (for their history is entirely unknown) the depositories of the largest amount of fabricated readings and ancient blunders which are anywhere to be met with."

I am not here concerned with D (though I may observe *en passant* that the Reviewer's School do not despise its testimony when it happens to favour their views), I confine myself for the present to B and **N**. These two most ancient of all known Manuscripts—the first which the Providence of God has preserved to us—are *e cathedrâ* pronounced by the Reviewer to be "two of the most corrupt copies extant . . . . . depositories of the largest amount of blunders anywhere to be met with."\* By many this will be regarded as a charge made against God rather than against man, for un-

\* In p. 365, April No., 1882, they are pronounced to be "two of the most corrupt codices in existence." Again, in p. 362, the Reviewer says: "Associated with the corrupt B is often found the more corrupt **N**. The sympathy between these two, and the Version of Lower Egypt, is even notorious. That Origen should sometimes join the conspiracy,—and that the same reading should find allies in certain copies of the unrevised Latin, or perhaps in Cureton's Syriac;—all this we deem the reverse of encouraging. The attesting witnesses are, in our account, of so suspicious a character that the reading stands self-condemned." A Judge should not *e cathedrâ* arraign witnesses with whom he may choose to disagree. He should by evidence disprove their testimony.

doubtedly His Providence has given us those Manuscripts.

It is easy to pronounce authoritative condemnation on the *ipse dixit* of the condemner. Rome has taught us how to do *that*. But I would ask, what is the standard by which these Manuscripts are tried? Are they condemned because they do not in all things accord with the Received Text? Why, the Reviewer himself, and all his school, acknowledge that the Received Text needs amendment. How then can the Received Text be made a standard? Rome, it is true, makes her *Vulgate* a standard, but then she assures us that she has authority from the Holy Ghost to speak and to judge infallibly! The Reviewer has not advanced so far as that. Nevertheless, it is easy to see that a vision is floating before his mind of an authentic Text that after a time he hopes to see established by means which he thus foreshadows:—

“Let a generation of students give themselves entirely up to this neglected branch of sacred Science. Let 500 more copies of the Gospels, Acts and Epistles be diligently collated. Let at least 100 of the ancient *Lectionaries* be very exactly collated also. Let the most important of the ancient Versions be edited afresh, and let the languages in which these are written be for the first time really *mastered* by Englishmen. Above all, let the Fathers be called upon to give up their precious secrets. Let their writings be ransacked and indexed, and (where needful) let the MSS. of their works be referred to, in order that we may know what actually *is* the evidence which they afford. Only so will it

ever be possible to obtain a Greek text on which general reliance may be placed, and which may serve as the basis for a satisfactory Revision. After that, in God's Name, let *the Church* address herself to the great undertaking."—*Quarterly Review*, Jan., 1882, p. 6.

We must beware of being imaginative. Our province is to deal with facts—stern, rigid facts. The writer of this Review is not, I believe, considered to be Utopian in his tendencies. Yet he appears to have wandered into Utopia here, and to have breathed somewhat largely of its intoxicating air. Otherwise it seems impossible that any one who knows so well as he does the incorrectness of Patristic citations, and the incorrectness and discrepancies of Versions (which are not unfrequently paraphrases rather than translations) and who knows also the variations of modern Manuscripts one from another—it seems wonderful that one acquainted with all this should not see that a collection of evidence gathered from such sources, would only multiply difficulties, and increase confusion.\* Even if a numerical preponderance could

\* The width of the Reviewer's comprehensiveness in the selection of his *materia critica* may be seen from the following passage: "Even so hopelessly corrupt a document as Clement of Alexandria's copy of the Gospels proves to have been—(described above at pp. 359-60)—is by no means without critical value. Servilely followed, it would confessedly land us in hopeless error: but, judiciously employed as a set-off against *other* evidence; regarded rather as a check upon the exorbitancies of *other* foul documents, *e.g.*, B, **N**, C, and es-

be gained, no one would be satisfied with a mere numerical preponderance made up of elements such as these. We may be very sure that if multiplication of copies *in the case of Manuscripts* increases variation, the multiplication of citations and the multiplication of translations, will increase it infinitely more. To establish, therefore, a reliable Text by means such as these, is a dream. A moment's reflection must prove its impossibility—unless, indeed, a superhuman power of discernment were granted; and then, no doubt, chaos would give place to order. Is this the hope which the Reviewer proposes to himself, and to us, when he says, “After that, in GOD’S Name, let *the Church* address herself to the great undertaking.” Observe the words and the manner in which “Name” is printed. “In God’s Name.” It is evidently implied that the Church is to address herself to the work in the power and authority of God. We ask, What Church? Is there to be an œcumenical gathering of the whole of Christendom Apostolically, (that is, *Episcopally*) ruled? The reception of the doctrine of Apostolical succession marks,

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pecially D; resorted to as a protection against the prejudice and caprice of modern critics, that venerable document, with all its faults, proves invaluable.” Page 364, April No. Thus “the hopelessly corrupt document which lands us in hopeless error” becomes “venerable” and “invaluable” when it can be used as a dagger against the “FOUL” ancient MSS. !!! We can easily understand from this the character of the evidence that will be pronounced reliable.

to many minds, the limits of the true Catholic Church.\* Are Antioch, and Alexandria, and Armenia, and Greece, and Russia, and Rome, and Western Europe, and America, to send their delegates? Or is the Infallible Head of Rome to be asked to assemble another Tridentine Conclave? He has not yet given up the claims of his Vulgate—although, perhaps, the *Infallibility* of his Holiness might be invoked to set aside the decree enacted at Trent, if it be found to be inconvenient. The doctrine of Development, skilfully employed, cuts many a Gordian knot. Or is the issue of an authoritative Greek Text (for authoritative it will claim to be) to be entrusted to Anglicans alone? If so, is the Anglican Council to be regulated by the same principles that regulate the selection of Preachers in our Universities, and Westminster, and St. Paul's? Sacerdotalism of every shade, and Neology of every shade, and Evangelicalism of every shade, are all accredited to teach. To teach what? I will not answer that question. It is very evident that they cannot all teach Truth. And it is evident also that He who hath said, "What con-

\* Which doctrine of Apostolic Succession (the Upas-tree of Christendom) is utterly set aside by the fact that Paul when called to the Apostolate, was not sent to, nor ordained by, those who were Apostles before him. He received not his commission "*from*" them, or "*through*" them. See Gal. i. throughout. Thus the doctrine of Apostolic Succession fails in its first link.

cord hath Christ with Belial?" *may* inflict His curse, but can never pronounce His blessing on an unholy union of truth and falsehood. It would be a fearful thing indeed for a body constituted on the principles which now regulate the Anglican Establishment to say, We have a title to revise the Scripture, having sources of evidence as reliable, or more reliable, than that of Manuscripts however ancient; and we do what we do "in the Name," and with the authority of God.

This, apparently, is the Reviewer's hope. He lives in the future, and what a future! He encourages himself by the thought that from the writings of the Fathers, and from Church Lectionaries, and from Translations (Manuscripts also being used as subsidiary aids), a Text may be constructed more ancient, and more reliable than any now possessed; and that when it has received the Church's sanction it might be regarded as authoritative. A Text would thus be supplied by which the value of other documents and readings might be tried. Such being the Reviewer's opinion, he should have acted accordingly. He should not have acted as if he already had a test when he has none. He should for the present have been silent, and not have pronounced his anathemas until he could, by the production of his Test-Text, justify those anathemas. But he has not done this. On the contrary, he has ascended the judgment-seat and pronounced his judgments, as if he had fully and satisfactorily

tested everything. This, to the satisfaction of *himself*, he has possibly done. He has formed his own opinion of what is right, and that opinion he has made his test. Such a test, tacitly used and unproducible, may satisfy himself, but it is not very likely to satisfy others.

The mode of his judicial procedure is curious.\* No doubt, when new constructions are in prospect, the ground must first be cleared of all obstacles. Certain ancient Manuscripts, especially the two most ancient, form grievous impediments to his scheme of renovation. Accordingly, they must be arraigned and discredited. These two Manuscripts, says the Reviewer, disagree with each other so completely that it is easier to find two consecutive verses in which they differ than two in which they entirely agree. Now, even if this were so (the reverse is the fact) the disagreement of two witnesses does not necessarily prove that both are false. One of them may speak the truth. The Reviewer, however, in his haste to condemn on his own *ipse dixit*, and without proof (for facts go the other way) summarily passes sentence on them both.

\* *E cathedrâ*, he pronounces B and N to be two of the most corrupt Manuscripts existent. But what proof does he give of this? None whatever; except that he finds, or supposes that he finds, that they sometimes disagree with certain patristic citations, and other documents, that are, *in his opinion*, of greater authority. But others may form, and do form, an opposite opinion to his. Can he prove his title to judge authoritatively?



But, strange to say, on the very same page on which he condemns these Manuscripts for disagreement, he condemns them yet more strongly for their agreement. "Between them," he says, "there subsists an amount of sinister resemblance which proves that they must have been both derived at no very remote period from the same corrupt original."—*Quarterly Review*, p. 312.

Thus these two unfortunate Manuscripts are condemned, one moment because they disagree; the next, because they have a "sinister resemblance." One cannot but remember the fable of the wolf and the lamb. The wolf when determined to devour the poor lamb was soon able to find for himself a plausible ground of action. If the lamb was not guilty on one count, he must be made guilty on another. This was easy to be done when his sworn enemy was his judge; and so the poor lamb perished. I fear that a Church-Court, founded on the principles of the Reviewer, would not be very unlike the wolf as to its methods.

I do not know whether or not the Reviewer is prepared to accept all the consequences of his procedure. If Manuscripts that agree are to be rejected because they agree, and if Manuscripts that disagree are to be rejected because they disagree, what Manuscripts remain to us? They must all be branded—all nullified. Perhaps this is just what the Reviewer and his friends desire. Thus certainly a clear field is obtained for their recon-

structive operations. But it is possible to build without God. "Except the Lord build the house, they labour in vain that build it."

The fact is, that there can be no unity of judgment, either as to things secular or religious, between two persons, one of whom believes that the developments of the last eighteen hundred years have been towards good, whilst the other believes, or (I would rather say) surely knows that, notwithstanding the merciful interferences of God, they have steadily progressed towards evil. What did Enoch, the seventh from Adam, say,—what did the Lord Jesus say respecting the closing hours of the Dispensation in which we live? What was the testimony of the Apostles respecting the "evil men, and seducers," who should wax worse and worse—"having a form of godliness, but denying the power thereof"? It is true, indeed, that whilst the Apostles lived, the Church, gathered in holy unity, stood as "the pillar and ground of the Truth." The discords and heresies of subsequent ages were then unknown. If error budded, it was early nipped. The Gentile Churches planted by the Apostle Paul had both local and catholic unity. Those gathered at Ephesus were united amongst themselves, and united also with all who were elsewhere gathered, whether in Asia, or in Greece, or in Italy. The Apostles and their fellow-labourers, such as Timothy, and Titus, and Apollos, supplied, by their *unlocalised* service, a living bond of prac-

tical unity to all the Churches, and kept them from isolation and independency. Each Church shone as a lamp of the sanctuary, and each could be represented before God by the honoured symbol of a candlestick of gold. They shone with heavenly light ; they were Epistles of Christ ; living expressions of His doctrines, and of His ways. Yet even before the Apostles died, tokens of declension began to appear. The Churches were warned, but the warning was disregarded ; and as soon as the Apostles died, the Churches lapsed, and the corporate testimony of Christendom became utterly vitiated and corrupt. Sixty years after the Apostles' death, the corporate condition of Christianity no more resembled its primitive condition than did the condition of Israel in the days of Malachi resemble their condition in the days of David. The Gentile olive-branch (for that is the symbol of Gentile Christianity in its corporate form—see Romans xi.) continued not in God's goodness. It has become a cankered branch, and therefore is to be "cut off." The Lord, indeed, has promised to be with His Apostles, sustaining and blessing *their* testimonies, and that promise He fulfils. His blessing still rests upon their *writings*, and upon all who cleave to them. But on Christendom, as a whole, His blessing rests not ; for Christendom has not continued in the Apostles' doctrine and fellowship, and therefore EXCISION (αποτομή) is its doom.

"Excision" is an awful word; but it is one that God's lips have uttered. Shall it be spoken to us in vain? If we look at the present condition of Christendom, we must say that, as regards *it*, the warning has been given in vain. The thought of Christendom's "excision" is well-nigh everywhere repudiated, nor do any repudiate it more determinately than they who cleave to the Traditions of Ecclesiasticism, and lean on Apostolic Succession as their strength. The cherished thought of Ecclesiasticism has ever been, that the promises made to Israel are by them, as a nation, forfeited, and that all these blessings are transferred to Gentile Christendom. The Gentile Church has become, in its own imagination, Zion. Her "foundations are in the holy mountains." To her the nations shall finally bow; and her exaltation and glory shall be the panacea of the earth's woe.

They, before whose minds these visions float, dread nothing. They discern the disorganisation of all things secular and religious; they see that the foundations of all things are out of course; but they fear not. Dissatisfied, as well they may be, with the present aspect of society, they say, let men work out their own wild schemes, and taste the consequences of their own fatuity; and then they will come to us for help, and find that the Church of God holds the rod of God in her hand. In us they will find delivering and rectifying power. There are statesmen who would never have dared

to say what they have said about quitting "the narrow ledge of Theism," and separating civil duty from religious Truth; and there are Ecclesiastics who never would have assailed, as they have done, the documents by which God has transmitted to us the revelation of His will, if they had not believed that there is in Gentile Christianity a sure and indestructible power to revivify, correct, and restore. But it is a dream—an awful dream—from which many will awake when it is too late. Men may be swift and mighty to destroy, but they are powerless to reconstruct. It is not too much to say that none who have not pondered on the word "EXCISION," and received the instruction of the eleventh of Romans into the very depths of their soul, are qualified to advise or to lead, either in the Church, or in the world. When, as to these things, there is a film over the eye, that film is fatal. If the blind lead the blind, both must fall into the ditch.

A sermon, preached before the University of Oxford, at St. Mary's, on Sunday, February 6th, 1831, now lies before me. In affectionate remembrance of the Preacher\* (whom I accompanied to the church), I gladly record its closing words. It having become known that the sermon was intended to be one of admonition and reproof,

\* Rev. Henry Bellenden Bulteel, M.A., late Fellow of Exeter College, and Curate of St. Ebbe's, Oxford.

multitudes flocked to hear. Of them, the greater part are, together with the Preacher, gone; for more than half a century has since passed. Only a few remain. Mr. Gladstone, I believe, heard it, and many of his friends. Possibly the Reviewer heard it. All who were present will acknowledge that the appeal was solemnly made, and solemnly listened to.

After commenting on some of the corruptions of English Protestantism and of Romanism, the Preacher thus concludes:—"Finally, it remains only  
 "for me to bring before you the inevitable con-  
 "sequence of the state in which we find ourselves.  
 "The truth must be told, 'whether men will hear,  
 "or whether they will forbear.' And the truth is,  
 "that as in the case of individuals *the wages of*  
 "*sin is death*, so in the case of churches *the wages*  
 "*of corruption is destruction*. We boast indeed of  
 "being a Reformed Church; so much the worse;  
 "for as a body, while we take the names of the  
 "Reformers in our mouth, we neither preach their  
 "doctrine, nor imitate their practice; and if it be  
 "found that, having a form of sound words, our  
 "actions are in direct contradiction to them, what  
 "are we better, nay, are we not rather worse, than  
 "that Church against which we protest, and which  
 "has never reformed herself at all? It has been  
 "much the practice to thunder against Rome in  
 "our pulpit declamations; but perhaps it might  
 "have been better for us to have looked at home,

“ and corrected what is amiss there ; lest, while we  
 “ with much truth and zeal cry out against the forni-  
 “ cations of the Roman Aholah, she in her turn be  
 “ equally clamorous against the whoredoms of the  
 “ English Aholibah ! (Ezekiel xxiii.)

“ Brethren, every candid man will confess that  
 “ both the one and the other stand in need of  
 “ much reformation ; but can we discover anything  
 “ in the word of God which, when compared with  
 “ our present state, will warrant a hope that it  
 “ shall take place ? Would to God that we could !  
 “ The whole Gentile Church, whether Romish or  
 “ Reformed, is under the sentence of ‘ excision,’ if  
 “ ‘ she continue not in God’s goodness :’ ‘ Behold  
 “ the goodness and severity of God ; toward them  
 “ [the Jews] which fell, severity ; but towards thee  
 “ [the Gentiles] goodness, if thou continue in His  
 “ goodness ; *otherwise thou also shalt be cut off.*’  
 “ (Romans xi. 22.) The whole argument of this  
 “ chapter forbids us to confine this threat to the  
 “ Church of Rome, though she is the head of the  
 “ apostasy ; and whether she or we have continued  
 “ in God’s goodness, I leave to every godly man  
 “ to determine ; and if not, then the sentence shall  
 “ most surely be executed in the total abscission,  
 “ apotomy, or off-cutting of the whole Gentile  
 “ Church ; and however men may differ about the  
 “ date and manner of her judgment, the fact itself  
 “ is sure, and the time is at hand.

“ I cannot then bring myself into the number of



“ those who are crying ‘ Peace, peace, when there is  
 “ no peace,’ and amusing their hearers with the  
 “ pleasing but vain hope of a progressive spread of  
 “ the Gospel over the whole surface of the Globe.  
 “ God’s purpose is different, and the voice of His  
 “ ministers must be different ; for now are they sent  
 “ to declare that the days of vengeance are near,  
 “ and ‘ the year of recompenses for the controversy  
 “ of Zion.’ This is ever the way of God’s dealings.  
 “ Before the world perished by the waters of the  
 “ flood, God sent a testimony. Before he over-  
 “ threw Sodom and Gomorrah, God sent a testimony.  
 “ Before Jerusalem was sacked and burned, God  
 “ sent a testimony. Being shortly about to cut  
 “ off the whole Gentile Church, God hath now for  
 “ some few years past been constantly raising up  
 “ His witnesses to testify to the fact.

“ God has a twofold purpose in thus acting. One  
 “ is to gather out His own elect from the midst of  
 “ the overthrow ; the other, to leave those that  
 “ shall be overthrown without any excuse. . . . .  
 “ Noah preached, and ‘ condemned the world who  
 “ believed him not ;’ Lot preached to his kinsfolk,  
 “ and ‘ he seemed as one that mocked ;’ Jeremiah  
 “ preached to his countrymen, and they threw him  
 “ into prison for his faithfulness. It is an old  
 “ proverb, ‘ Quem Deus vult perdere prius de-  
 “ mentat ;’ accordingly God has threatened (Isaiah  
 “ lxvi. 4) ‘ *I will also choose their delusions ;*’ yea,  
 “ ‘ *God shall send strong delusions that they may*

“ *believe a lie : that they all may be damned that*  
 “ *believe not the truth, but have pleasure in un-*  
 “ *righteousness.*’ (2 Thess. ii. 11, 12.) What, if the  
 “ Lord hath already sent this awful judgment upon  
 “ us? Is it a thing impossible? A short time will  
 “ make it appear whether the Church herself, or  
 “ the preacher whose warning voice would now  
 “ awaken her to her danger, is the victim of delu-  
 “ sion, and the believer of a lie ; God will make  
 “ it manifest in that day, when we shall appear  
 “ before God, and before each other, at the judg-  
 “ ment-seat of Christ.

“ Brethren, I have done ; I have delivered my  
 “ testimony and my soul together. I speak not  
 “ from anger, malice or enmity, on the one hand ;  
 “ neither from a wish of appearing singular on the  
 “ other ; neither from a desire of worldly distinc-  
 “ tion or gain ; God is witness. Being firmly assured  
 “ that I am pleading the cause of God and of truth,  
 “ I fear not the face of man, nor value his opposi-  
 “ tion. But my heart’s desire and prayer to God  
 “ is for your profit and welfare. I could wish that  
 “ the threatened destruction might not be rained  
 “ down upon us in our day, and it will not, if we  
 “ repent and amend in due time : and I heartily  
 “ pray the Father of mercies may pour out upon us  
 “ a spirit of grace and supplication, to which He  
 “ will listen, and put off the evil day ! O ! may  
 “ He give us grace to lay these things to heart,  
 “ that ‘ we who have forgotten God may consider

"them, ere He tear us in pieces, and there be none  
"to deliver.'"

Such was the appeal. It was made; but made in vain. The tide pursued its course. And what is Oxford now? What Alexandria was in the second and third centuries, and worse; for it has had more light and more warning. Idolatrous Sacerdotalism and Philosophic Scepticism will continue to wrestle there for a season, till swallowed up by Antichristianism and Antichrist. There is no remedy. Individuals may be rescued; but it will be all but universal ruin. The Book of "The Lamentations" was the testimony of the Spirit of God respecting the corruptions of Israel. All that is therein written, and more, might be said respecting the present condition of Gentile Christendom. Within its vitiated circle, we can look for no *corporate* agency that will either revise Readings, amend Translations, or uphold in any way the Verities of God. There are tokens enough to show that the *ενεργεια πλανης* is amongst us. Individuals, as I have already said, may, through God's infinite grace, be rescued; but such rescue is not triumph.

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## CHAPTER XXII.

LUKE VIII. 35—44, AS GIVEN IN VATICAN AND  
SINAITIC MSS. CONSIDERED.

AT the risk of being wearisome, I will yet in another passage test the value of the Reviewer's statements. His words (let it be remembered) are :

"We venture to assure him [the reader] without a particle of hesitation, that  $\aleph$ , B, D, are *three of the most corrupt copies extant*: have become, by whatever process (for their history is wholly unknown), the depositories of the largest amount of fabricated readings and ancient blunders which are anywhere to be met with."—*Quarterly Review*, Oct., 1881, p. 314.

The Reviewer selects as a proof of this corruption, fabrication and blundering, the manner in which in Luke viii. 35—44 these MSS. vary from the Received Greek Text (as given by Lloyd, and followed in our Authorised Version) and from each other. He says of the Vatican and Sinaitic MSS. (to which I here confine myself):—"B omits 12 words, 6 of which are *peculiar to B*; substitutes 3 words; transposes 4; and exhibits 6 lesser changes—2 of them being its own peculiar property.  $\aleph$  has 5 readings (affecting 8 words) *peculiar to itself*. Its omissions are 7: its additions, 2: its substitutions, 4: 2 words are transposed; and it exhibits 4 lesser discrepancies."

I will now cite this passage as found in our own Authorised Version, and next as given in B and S, and by Dr. Tregelles, and then ask the reader to judge of the amount of the corruption. The Reviewer (let it be remembered) selects this section of Luke as a *test* passage. I am well content that the question should be determined thereby. It is true that there are some clerical errors in the Sinaitic Text; but they are too palpable to deceive any one. The substantive accordance of the four translations can be denied by none. If, on the ground of the few variations that do occur, these MSS. are to be denounced as corrupt, blundering, and replete with fabricated readings, all Manuscript-testimony must be renounced as worthless; and yet manuscript-testimony is that on which God has been pleased to base the authority of those Holy Oracles, which have as yet defied, and which will continue to defy every storm, and which shall stand for ever.

There is, as I have already said, no Manuscript that is perfect. Human carelessness has been allowed to mar the perfectness which attached to the writings originally given to us by God. But the Providence of God has marvellously watched over and guarded the substantial integrity of the record of His Truth. More than this we do not assert. Is the general instruction conveyed in the four translations that follow, accordant or discordant? What must we think of those who would magnify the variations into substantial and discrediting discrepancies?

And to suppose that such discrepancies as do occur, can be corrected by citations found in the Fathers is futile. Take, for example, the following passage from Irenæus, which is by no means the worst instance of loose citation that could be adduced. He says, "They (the Gnostics) state that it was clearly on this account that Paul said that 'He Himself [Christ] is all things' (Col. iii. 2); and again, 'All things are to Him, and of Him are all things' (Rom. xi. 36); and further, 'in Him dwelleth all the fulness of the Godhead' (Col. ii. 9); and yet again, 'All things are gathered together by God in Christ' (Eph. i. 10)." Immediately after, Irenæus quotes Luke xiv. 27 thus, "Whosoever does not bear his cross and follow after me, cannot be my disciple"; and again, Matt. x. 34, "Taking up the cross follow me." It is obvious, that no citations so loosely made as these, can be of any value in minute emendation. "It will be observed (say the two most recent Translators of Irenæus) that the quotations of Scripture made by Irenæus often vary somewhat from the Received Text. This may be due to various reasons—his quoting from memory; his giving the texts in the form in which they were quoted by the heretics; or, as Harvey conjectures, from his having been more familiar with a Syriac Version of the New Testament than with the Greek original." [*Irenæus against Heresies*, as translated by Rev. Alex. Roberts, D.D., and Rev. W. H. Rambant, B.A., Vol. I., p. 14.] I will now give the comparisons:

## AUTHORISED VERSION.

Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him ; but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people *gladly* received him : for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his house : for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind *him*, and touched the border of his garment : and immediately her issue of blood stanch'd.

## THE VATICAN TEXT.

Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils had departed, sitting at the feet of Jesus, clothed, and in his right mind ; and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gerasenes round about besought him to depart from them ; for they were taken with great fear : and he went up into a ship and returned back again. Now the man out of whom the devils were departed besought him that he might be with him ; but he sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

But at the return of Jesus, the people *gladly* received him : for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus' feet, and besought him that he would come into his house : for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, and could not be healed of any, came behind him and touched the border of his garment, and immediately her issue of blood stanch'd.



## THE SINAITIC TEXT.

Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils had departed, sitting at the feet of Jesus, clothed and in his right mind ; and they were afraid. But they which saw *it*, speaking to them, told by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gergesenes round about besought him to depart from them, for they were taken with great fear. And he went up into a ship, and returned back again.\* Now the man out of whom the devils were departed besought him that he might be with him; but he sent him away, saying, Return to thine own house and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city what great things Jesus had done unto him.

But it came to pass at the return of Jesus, the people *gladly* received him, for they were all waiting for him.† And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house. For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment, and immediately her issue of blood stanchd.

## THE TEXT OF DR. TREGELLES.

Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind : and they were afraid. But they which saw *it* told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gerasenes round about besought him to depart from them ; for they were taken with great fear ; and he went up into a ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him, but he sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout all the city how great things Jesus had done unto him.

But when Jesus was returned, the people *gladly* received him, for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet, and besought him that he would come into his house ; for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment, and immediately her issue of blood stanchd.

\* επεστρεψαν, a clerical error for υπεστρεψεν or επεστρεψεν.

† τον θν, clerical error for αυτον.

## CHAPTER XXIII.

## THE ANGELIC MESSAGE IN LUKE II. 14.

IN order to test the claims of rival readings, we have to enquire whether either of the proposed readings can be impugned, either on the ground of not being in conformity with the rules of grammar, or on the ground of its contrariety to sound doctrine as taught in other parts of Scripture. If it be found that, as a rule, readings founded on ancient authorities bear these two tests (especially the last) better than those which are based on more modern or mixed evidence, the superiority of the more ancient readings may be regarded as proved. I now propose to apply this test to several passages—some of them of great importance. They who intelligently explain Scripture by Scripture will, I think, consider the result of this examination to be conclusive.

The first passage I propose to consider is Luke ii. 14. The conflicting readings are—

*Δοξα εν ὑψιστοις Θεῷ, και επι γης ειρηνη· εν ανθρωποις ευδοκια.*

And—

*Δοξα εν ὑψιστοις Θεῷ, και επι γης ειρηνη εν ανθρωποις ευδοκίας.*

There are here two questions to be considered. The first refers to the *reading*. Are we to read *ευδοκίας* or *ευδοκία*? The second question respects the *translation* of the words *εν ανθρωποις*. This point is the most important of the two, and really determines the question of the reading.

There has been a strange acquiescence, well-nigh universal, in rendering *εν ανθρωποις* "*towards* men," or "*unto* men." Yet neither of these translations are possible. *Εν* cannot mean either "*towards*," or "*unto*."

The three meanings of *εν* are: (a), "In"; (b), "Amongst," or "In the midst of"; (c), "By," denoting, like  $\text{ב}$  in Hebrew, the instrumental cause.

This last meaning no one dreams of attaching to it here. The choice lies, therefore, between "*in*," or "*in the midst of*."

Grammatically, there could be no objection (if we accept *ευδοκία* as the right reading) to connect *ευδοκία* with *εν* in the sense of "*in*." The use of *ευδοκεω* in Matt. iii. 17, proves this, "This is my beloved Son, in whom I am well pleased." [*ἐν ᾧ εὐδοκησα.*] We cannot, however, associate *ειρήνη* with *εν* in the sense of "*in*." We can speak of God having *ευδοκία in* men, but not of God's having *ειρήνη in* men.

The meaning of *ευδοκία* in this passage must be gathered from the words just quoted from Matthew, "This is my beloved Son, in whom I am well pleased." *Ευδοκία* is an expression far stronger

than *εἰρήνη*, and denotes the satisfied complacency and delight with which the Father rested in the Son of His bosom. Neither *εἰρήνη* nor *εὐδοκία* can express any relation held by God towards men *as men*. God cannot rest complacently in unreconciled sinners. Where "the blood" is not marked, there cannot be even peace—much less the peace of complacency—*εἰρήνη εὐδοκίας*. Doctrinally, therefore, it is impossible to speak of God's *εὐδοκία* being in men *as men*. It would be heresy. If, therefore, *εὐδοκία* be received as the right reading, the only possible translation of the passage would be, "Glory to God in the highest; on earth peace; *εὐδοκία in the midst of men*."\*

The moment that the Incarnate Son took His stand *in the midst of men*, there was for the first time One on whom God could look with unqualified approval and delight, and say, "This is my beloved Son, in whom I am well pleased." Around the Son a circle of light was drawn in the midst of the world's universal darkness, and all who came to Him were received into that circle, and became partakers of that "well-pleasedness" which rightfully pertains to the Son alone.

Nevertheless, as respects the translation just given, there would be serious objection to the separation

\* I scarcely need quote examples of the well-known use of *εν* in the sense of "*among*." See Matt. ii. 6; Mark ix. 50; Luke i. 42, ii. 44, ix. 46, 48; Acts iv. 12, xv. 12, xx. 32, xxiv. 21; and a host of other passages.

of the clause "on earth peace," so as not to bring it under the restriction of the words, "*in the midst of men.*" The words "peace on earth," if read as a distinct clause, would *universalize* the peace, and lead to the impression that it was the portion of all mankind. It would certainly imply that as the "glory" spoken of in the first clause was universal in Heaven, so the "peace" spoken of in the second clause was universal on earth. There is no thought more prevalent, and none more fatally deluding, than the notion that the Son, by becoming Incarnate, did thereby reconcile mankind, and bring them into a relation of peace to God. Even Canon Cook falls into this error. He objects to this passage being so translated as to imply "that the peace proclaimed by the angel is *not* a reconciliation with humanity as completed in the person of its great Representative" (p. 31): and Theophylact (though he proposes an alternative interpretation) gives this as one: "They [the angels] say, Glory to God, for on earth peace had now become to be: for previously human nature was in a condition of enmity towards God, but now become in such manner reconciled as to be united to and made one with Him Incarnate. Thou seest, therefore, God's peace with man." [*Theophylact* as quoted by Erasmus.]

There has, in every age of the Church, been a spurious philanthropic Christianity that regards the great act of the Incarnation as having effected the

reconciliation of *all those who have humanity* to God : but no doctrine can be more delusive : none more deadly. Incarnation is not redemption ; nor does the Scripture speak of the reconciliation of *an abstract nature* : it speaks of the reconciliation of individuals. The Eternal Son by taking man's nature did thereby neither redeem nor reconcile any one, nor unite any one to Himself, or to God. The mere possession of a common nature does not necessarily bring into association, much less into union. Two vines may have a common nature. They are both vines ; but unless grafted on a common stock, so as to receive sap from the same root, they are not united. They stand in individual separateness.

The Word was pleased to assume flesh, and came and "dwelt amongst us (*εσκηνωσεν εν ημιν*) full of grace and truth." He was "the true Light," but the Light shone in the midst of darkness (*εν τη σκοτια*), and "the darkness comprehended it not." The mere fact of His coming brought into the midst of men (*εν ανθρωποις*) not only peace, but that peace of complacency, or well-pleasedness of which He was Himself the subject ; but although that peace was brought into the midst of men (*εν ανθρωποις*) it was not brought *to* them, for they rejected it. Hence He Himself said that the result of His coming would not be peace, but division : "I am come to send fire on earth. Suppose ye that I am come to give peace on earth ? I tell you, Nay." (Luke xii.

49, 50.) A little flock only receive Him. Therefore, in order that we may not universalize the gift of peace, it is essential that we should not make the words, "on earth peace," a separate clause. Doctrinal truth requires that we should connect them with, and restrict them by the words *εν ανθρωποις*, *amongst* men. This would necessitate our adopting the *ancient* reading *ευδοκίας*: for *ευδοκία* standing by itself would be untranslatable.

Some, indeed, both in ancient and modern times, who accept *ευδοκίας* as the true reading, connect that word with *ανθρωποις* (not with *ειρηνη*), and translate the passage thus, "on earth peace amongst men of *ευδοκία*," understanding this expression to denote, either men whom grace had brought into a condition of right feelings towards God (*homines bonæ voluntatis erga Deum*), or else, as denoting men who were the subjects of God's *ευδοκία*—men in whom He was well-pleased for Christ's sake. If either of those translations could be adopted, it would, no doubt, be the latter, for *ευδοκία* in this passage undoubtedly points to the feelings of God towards man, and not of man towards God; but neither of these translations can be accepted. An objection fatal to them both is, that this passage manifestly treats of a relation in which the *Incaruate* Son stood to all mankind, not to any select portion of mankind, although, as I have already said, that relation was not one of reconciliation. We



cannot limit the expression *εν ανθρωποις*—"in the midst of men." Moreover, the expression, "on earth peace in the midst of men," would be utterly inadequate to describe the condition of acceptance and blessing into which believers as the subjects of God's *ευδοκια* are brought; nor would such acceptance be the subject of a passage, the object of which is to treat of Incarnation, and not of Redemption.

But if *ευδοκias* be taken not as qualifying *ανθρωποις* but as qualifying *ειρηνη*, these difficulties vanish. Christ did, when He took His stand "amongst men," bring into their midst "the peace of well-pleasedness," or complacency (*ευδοκias*)—that word meaning something far more than "good-will" or "reconciliation," for it denotes the complacent love and satisfaction with which God rested in the Son of His bosom. This "peace of complacency"\* was found in the midst of men when Christ took His stand amongst them. Translate the passage thus: "Glory to God in the highest, and on earth the

\* For examples of words or clauses separated by parentheses, or otherwise, from the words which they define or qualify (as *ευδοκias* is here separated from *ειρηνη*), see John i. 14, *εσκηνωσεν εν ημιν . . . . πληρης*, etc.; Rom. ii. 12, 16, *κριθησονται . . . εν ημερα*; Rom. iv., *τον πατερα ημων . . . κατα σαρκα* (Textus Receptus); Rom. viii. 19, 20, *απεκδεχεται . . . επ' ελπιδι*; Mark vii. 18, *και λεγει αυτοις . . . . καθαριζων*; Rom. ix. 2, *οδυνη εν τη καρδια μου . . . . υπερ των αδελφων μου*.

peace of well-pleasedness in the midst of men," and there is no violation either of the rules of grammar, or of doctrinal Truth. This cannot be said of either of the other translations.

So far, therefore, from there being any reason for departing from the ancient reading, *ευδοκίας* (which is found in the three oldest manuscripts, the Vatican, the Sinaitic, and the Alexandrine, and was accepted even by Origen, who comments on it)—so far from there being any reason for discarding it, it is the only one that accords with sound doctrine. Spurious philosophic Christianity has always sought to found on the perverted rendering of this verse, the deadly doctrine of all men being, by the Incarnation, made the subjects of the Divine *ευδοκία*. The right translation of *ΕΝ*, and the association of *ευδοκίας* with *ειρηνῇ*, avoids that pitfall. It defines aright the solitary position of the Holy One in the midst of men : magnifies the Father's love in sending His Son to be *there* the subject of His *ευδοκία* : assigns to the words "earth" and "men," the proper extent of their meaning : gives full scope to the gospel of the grace of God, in inviting all men into the circle of light and acceptance in which Christ stood ; and assures to all who, through grace, enter that circle, not only peace, but that kind of peace — that "peace of well-pleasedness"—wherewith the Father regardeth the Son of His love. "Thou hast loved them as Thou hast loved Me." *Εσκηνωσεν εν ἡμιν πληρης*

χαριτος και αληθειας. "He dwelt AMONGST us full of grace and truth."

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Strange to say, the Reviewer (see "Quarterly Review," October, 1881, page 329) accepts the rendering of "*towards men*" for *εν ανθρωποις*. His supposition that *εν* was omitted in the Latin versions because "*absorbed apparently by the av which follows*," is a mere conjecture, sustained neither by evidence nor by probability. A much more reasonable conjecture is (for beyond *conjecture* we cannot go), that the Latin translators, seeing that they could not connect *εν* in the sense of "in" with *ειρηνη*, and seeing also the necessity of not making *επι γης ειρηνη* a separate and independent clause, omitted *εν*, and looked on *ανθρωποις* as a dative following *ειρηνη* in the same way as *Θεω* follows *δοξα* in the preceding clause — "Glory to God—peace to men," limiting "men" by *ευδοκias* ("hominibus bonæ voluntatis") in order that they might not make the "peace" universal.

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## CHAPTER XXIV.

## FURTHER REMARKS ON SAME PASSAGE.

THE Reviewer says : " Such is the infatuation of the new School, that Drs. Westcott and Hort are content to make *nonsense* of the Angelic Hymn on the night of the Nativity, rather than admit the possibility of complicity in error of  $\aleph$ , B, D, even in *a single letter*."—*Quarterly Review*, April, 1882 ; page 364.

The criticism of Canon Cook (though he is opposed to *ευδοκίας*) is very different from that of the Reviewer.

Canon Cook says : " I gladly admit that the " adoption of the new reading and rendering [*i.e.*, " the adoption of *ευδοκίας*] cannot be attributed to " doctrinal prepossession. Men eminent for piety " and soundness in the faith had previously " received it (*e.g.*, Keble in ' The Christian Year '). " Moreover, the Revisers have manuscript authority " sufficient to prove that the reading was known " and adopted by many Churches at a very early " time."—Page 27.

The reading is found in B (original text),  $\aleph$  (original text), A and D, and is supported by the Italic, Vulgate, and Gothic Versions. " The autho-

rity of A," says Canon Cook, "is weighty." He goes on, however, to say that, "allowing full weight "to the authorities on the other side [that is, in "favour of *ευδοκίας*], we have an enormous preponderance, both in number and variety of independent witnesses. Of course Drs. Westcott and Hort reject mere numbers as a test, but in this case numbers do undoubtedly represent *the tradition and views of the Church* [the italics are mine] in various quarters."—Page 24. Subsequently Canon Cook elsewhere adds, that the reading for which he contends is found "in the ancient Greek Liturgies; so it stands in our Liturgy; and so it will stand, if not undisputed, yet firmly fixed in the minds of Anglican Churchmen."—Page 32. Here, evidently, we find the explanation of the strong, and sometimes bitter prejudice that is found in writers of the School to which the Reviewer and Canon Cook belong, against the readings of the early Manuscripts. These readings interfere, more or less, with readings which Church-use has accredited, and the sanction of the Church being virtually regarded as Divine, it is no wonder that modern readings should be vindicated, and ancient rejected, when Church-use sanctifies them not.

It is obvious that all those who ascribe to the visible Church an indefectible standing in the present Dispensation, must close their eyes to all that the Scripture reveals respecting its history

and its doom. Instead of recognising the utter failure and apostasy of Christendom, we hear them proudly arrogating to themselves the privileges and the supremacy accorded to converted Israel in the next Dispensation. The path of suffering and reproach, which is the Church's honour now, they eschew: the path of dignity and of triumph, which belongs *not* to the present Dispensation, they covet. They speak of progress, not of declension; and, as a necessary consequence, call evil good. Even if they do not wholly follow the more advanced teachers of their school, who speak of the Apostolic period as one of infancy, and teach the doctrine of Development, and that we are expected, when attaining manhood, to put away the thoughts and habits of childhood; and that the living voice of the Spirit in the Church, and not any fixed written law, is to be our guide, and that subjection to the authority of the one Spirit-taught Body is the alone place of safety and of blessing—even if these things be not, in their entirety, received by all, yet there lurks in multitudes of minds the notion that there still exists in the earth a Body so guided by the Spirit, and so maintained in fidelity of allegiance to God, that doubtful questions are to be referred to its authoritative decision, and that if the text of Scripture be revised, we must look to such a body for the revision. By all those who are thus minded, ecclesiastical usage, and ecclesiastical tra-

ditions, are deemed peculiarly sacred ; and “ the latter days,” instead of being regarded as times of accumulated corruption, are looked on as times of accumulated wisdom, for “ days should speak, and multitude of years should teach wisdom.” Documentary evidence, therefore, however early, weighs lightly in the scale against present living intelligence—an intelligence which is supposed to be the gift of God. Moreover, that which is “ early ” is regarded as belonging to the Church’s youth-time, and we are told to look to its riper years for maturity and strength. Scripture, however, teaches otherwise. It speaks not of increased light or of increased strength, but of increased corruption. “ Evil men and seducers shall wax worse and worse, deceiving and being deceived.” The Apostles, when they speak of the closing hours of this Dispensation, do not direct us to look to a renovated Church, or to the living voice of the Spirit therein ; on the contrary, they direct us to the Scripture. They say, “ Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ.” (Jude 20.) And again, “ Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour.” (2 Pet. iii. 2.) Isaiah also says, “ To the Law and to the Testimony ; if they speak not according to this word, it is because there is no light in them.” (Is. viii.) The traditions of Eccle-



siasticism do not speak according to that word. They have ever made it of none effect.

I have already alluded to a statement incidentally made by Canon Cook respecting the doctrine taught in this passage. After rightly and forcibly arguing against the translation of *εἰρηνὴ ἐν ἀνθρώποις εὐδοκίας* adopted by the Revisers (viz., "men in whom He [God] is well-pleased") Canon Cook adds :—

"The objection to the doctrine which seems to be involved in the rendering 'in whom He is well-pleased,' appears to me very formidable. It implies that the peace proclaimed by the angel is *not* a reconciliation of humanity as completed in the person of its Great Representative, but with those only who are designated or predestined to salvation. I do not think that the Revisers would accept that view."—Page 31.

Now it is very evident that none were or could be, by the mere fact of the Incarnation, reconciled to God. It is true, indeed, that the Incarnation of the Son was a step needful to the effectuation of that which did, for all believers, effect reconciliation, viz., the one oblation on the Cross. Nothing can be more express than the testimony of the Scripture as to this. "Reconciled by the death of His Son." (Rom. v. 10.) "Reconciled in the body of His flesh through death." (Col. i. 21.) "Without shedding of blood is no remission." (Heb. ix. 22.) To destroy this fundamental truth, and to teach that reconciliation was effected by the Incarnation, has been the aim of philosophic

Christianity in every age. A perverted interpretation of this verse has ever been one of the chief arguments relied on. Indeed, if we were to separate off the clause *εν ανθρωποις ευδοκια*, and were to take *εν* in the sense of "in," the uniform testimony of Scripture, from its beginning to its end, would be contradicted. The only translation that meets alike the requirements of grammar and of Truth is, "Glory to God in the highest; on earth the peace of complacency [complacent peace] in the midst of men."

When we remember how soon after the Apostles died, attempts were made to extend to those who were external to "the household of faith," the blessings brought by Christ, either by saying that the Incarnation reconciled men to God, or else by teaching that *all* men were alike atoned for, we can easily understand that the attempt made by Correctors (*διορθωται*) to change *ευδοκias* into *ευδοκια*, both in the Vatican and Sinaitic Manuscripts, would be an attempt quite in harmony with the feeling of the day—a feeling which in more modern times has been intensified, not lessened. No one denies that *ευδοκias* is the *original* reading in B and *8*, as well as in A. And when we add to this Origen's comment, the antiquity of the reading is placed beyond question.

Respecting Origen, Canon Cook observes:—

"As on the one hand it is certain that he read *ειρηνη εν ανθρωποις* (or *τοις ανθρωποις*) *ευδοκias*, so also it is certain that

he connected *ευδοκίας* with *ειρήνη*, and that he understood the passage to mean, ‘and on earth the peace of goodwill to men,’ *i.e.*, the peace of reconciliation. So that, while Origen differs from the Authorised Version as to the *form*, he agrees with it entirely as to the substance of the announcement.”

It is indeed certain that Origen divided the passage into two clauses, not three; and that he adopted *ευδοκίας* as the right reading, and connected it with *ειρήνη*, not with *ανθρωποις*. But it is equally certain that he did not, like the Latin versions, omit *εν*; for he expressly uses the words “in hominibus.” See following quotation. It does not appear that he thought of rendering *εν*, “in the midst of,” or “amongst.” The notion that the Divine *ευδοκία* rested in man favoured his universalism.

Origen’s words are as follows:—

“Diligens scripturæ lector inquirat quomodo Salvator loquitur, *Non veni pacem mittere super terram sed gladium*; et nunc Angeli in ejus natiuitate decantant: *Supra terram pax*. Si Scriptum esset: *Super terram pax*, et hucusque esset finita sententia, recte quæstio nasceretur. Nunc vero in eo quod additum est, hoc est quod post pacem dicitur; *In hominibus bonæ voluntatis*, solvet quæstionem. Pax enim quam non dat Dominus super terram, non est pax bonæ voluntatis.” — Origen, Opera, tom. iii., page 946. Ed. Benedict.

“The diligent reader of Scripture may enquire in what sense the Saviour saith, ‘*I came not to send peace on earth but a sword*’; and now Angels

“at His nativity chant, ‘*On earth peace.*’ If it  
 “had been written ‘*On earth peace,*’ and if at that  
 “point the sentence had ended, a question might  
 “have arisen. But now, in that which is added,  
 “that is, in the clause which is subjoined to  
 “‘peace’ (*in hominibus bonæ voluntatis*) he will  
 “find the solution of the question; for that peace  
 “which the Lord does *not* give upon the earth is  
 “not the peace of good will [but another *kind* of  
 “peace].”

This last clause proves that Origen connected  
*εὐδοκίας* with *εἰρήνη*, and not with *ἀνθρώποις*.

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## CHAPTER XXV.

## OTHER PASSAGES SIMILARLY TESTED.

## ACTS viii. 37.

*"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."*

Is the link that unites to Christ and His salvation, FAITH *simply*, or must it be faith devoid of feebleness, and having a certain strength and power of development? This is a question of no little moment. The answer certainly is, "Faith simply." The words, "Lord, I believe, help thou mine unbelief," are decisive as to this. Nor is there any passage of Scripture that teaches otherwise except *apparently*, that which we are considering. When the Eunuch asked, "What doth hinder me from being baptized?" Philip is said to have replied, "If thou believest with all thine heart, thou mayest." The Scripture is not accustomed to speak in this way. The words, "with all thine heart," would cause many to hesitate. Accordingly, the whole of this verse is absent from the most ancient Manuscripts. It is omitted by B,  $\aleph$ , A, and C.

Which, in this case, accord most with the rest

of Scripture,—the ancient or the more modern MSS.? Undoubtedly the ancient.

#### ROMANS viii. 1.

*“There is therefore now no condemnation to them which are in Christ Jesus [who walk not after the flesh, but after the Spirit].”*

By the most ancient authorities the words included in brackets are omitted. Nor can their retention be defended. The Received Greek Text reads, *Ουδεν αρα νυν κατακριμα τοις εν Χριστω Ιησου μη κατα σαρκα περιπατουσιν*, etc. The only way in which we could translate *τοις εν Χριστω Ιησου περιπατουσιν μη κατα σαρκα*, etc., would be, “those who walk in Christ Jesus not according to the flesh,” which would be an unintelligible and inadmissible rendering. The sense intended to be conveyed by the words in our Authorised Version is, “There is, therefore, now no condemnation to those who, *being* in Christ Jesus, walk not after the flesh, but after the spirit.” That is an intelligible sense: but it is not conveyed by the words as they stand. Another article would be required before *περιπατουσιν*, if taken as a participle, or else the relative pronoun and an indicative: *Ουδεν αρα νυν κατακριμα τοις εν Χριστω Ιησου [ουσι], τοις περιπατουσιν*, or *οι περιπατουσι μη κατα σαρκα*, etc. On grammatical grounds, therefore, the present translation must be rejected.

Moreover, the words so rendered would be doctrinally objectionable. They would imply that walking in the Spirit is, in part at least, *the ground* of there being no condemnation, which is untrue. Our legal oneness with Our Surety as the obedient One—obedient even unto death, is the exclusive ground of there being no condemnation, even as our legal oneness with the first man when he sinned, is the exclusive ground of our condemnation. See Romans v. throughout. Walking in the Spirit is the *result* not the *cause* of there being no condemnation. When the apprehension of the Church became darkened as to the great truth of Justification, it was likely that a qualifying and misleading clause such as this should be added. It is omitted by B, S\*, C, D\*, and many versions.

#### HEBREWS i. 2.

“The last *part* of these days.” *Επ’ εσχάτω των ημερων τουτων.* Revised reading of Hebrews i. 2.

The Jewish writers are accustomed to divide the history of this Adamic earth into two contrasted periods; the first anterior to, the second subsequent to, the reign of the Messiah in glory. The first of these periods they term *הַיָּהוּדִים*, *αιων ούτος*, “this age”: the second they call *הַיָּהוּדִים*, *ὁ αιων ὁ ερχομενος* or *μελλων*—“the age to come.”

The Scripture recognises this distinction. The



period, now nearly accomplished, of Satanic rule, during which evil spirits are the rulers of the darkness of this age (*κοσμοκρατορες του σκοτους του αιωνος τουτου*) is called in the Scripture "*this age*," "*this generation*," and in the passage before us, "*these days*"; the last division of which period was commenced by the mission of the Messiah *in humiliation*. "In the last part of these days, *εν εσχατω [μερει] των ημερων τουτων*, God spake to us by His Son." The last division of the days of evil commenced with the mission of the Messiah in humiliation. It is called in Scripture *συντελεια των αιωνων*—"the end of the ages"—the ages of sorrow and evil. "In the end of the ages hath He appeared to put away sin by the sacrifice of Himself." (Heb. ix. 26.) And again, "These things were written for our admonition on whom the ends of the ages [*τα τελη των αιωνων*] are come." In 1 John ii. 16 also, this period is called, "the last time"—*εσχατη ωρα*. Thus, "the last time," "the end of the ages," and "the last of these days," are equivalent expressions, denoting the period that intervenes between the Advent of the Messiah in humiliation, and His Advent in glory at the commencement of the millennial day.

The expression, "the last days" (plural) is used in the Scripture, either to denote the whole millennial period, as in Sept. of Isaiah ii. 2, and in Acts ii. 17; or else the *closing* part of the Dispensation in which we are now living. See 2 Tim. iii. 1.

“In the last days perilous times shall come.” See also *ὑστεροι καιροι*. (1 Tim. iv. 2.) The context will always determine whether the present, or the coming Dispensation be referred to. Seeing that *εσχатаи ημεραι* is, in the New Testament, used only in one or other of these two senses, a great difficulty would have arisen if it had been employed in Heb. i. 2; for this Dispensation *as a whole*, is never called *αἱ εσχатаи ημεραι*. The reading, therefore, adopted in the Greek Text is altogether inadmissible. As to MS. authority, it really has none. Even Scholz reads *εν εσχατῳ των ημερων τουτων*. Here then is another instance of the greater correctness of the text based on ancient authorities.

## 2 TIM. iv. 1.

A reference to the various English versions from Wicliffe downwards, will show the difficulties felt by the Translators in rendering the words of this verse as given in the Received Greek Text. The Authorised Version is obliged to give to *διαμαρτυρομαι* the inadmissible rendering of “charge,” which would have been expressed by *εντελλομαι*, and it also inserts the word “*thee*,” a word which is not expressed, nor intended to be expressed in the original. Moreover, we could not have such a connexion as *διαμαρτυρομαι [σε] κηρυξον*: it would have been *διαμαρτυρομαι κηρυξαι* or *ινα κηρυξης*.

All difficulty is removed if we adopt the ancient

reading: Διαμαρτυρομαι (ενωπιον του θεου και Χριστου Ιησου, του μελλοντος κρινειν τους ζωντας και νεκρους) την επιφανειαν αυτου και την βασιλειαν αυτου. "I testify (before God and Christ Jesus, who is about to judge the quick and the dead) his appearing and his kingdom"—the very testimony which Christendom has failed to deliver aright.

There can be no question that the ancient reading is in this case to be preferred.

#### REV. xi. 15.

The Received Greek Text has: Εγενοντο φωναι μεγαλαι εν τῷ ουρανῷ λεγουσαι Εγενοντο αι βασιλειαι του κοσμου του κυριου ημων και του χριστου αυτου—translated thus in the Authorised Version: "There were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord and of his Christ; and he shall reign for ever and ever." It is strange that all our English Versions from Wicliffe downward, should have fallen into the error of rendering του κοσμου as if it were του κοσμου τουτου. They arbitrarily insert *this*, and do not even print it in italics—unconscious apparently of the impossibility of voices *in Heaven* saying, "the kingdoms of **THIS** world"; for, first, we read of no kingdoms in Heaven; and, secondly, if kingdoms existed there, they never could need *to be brought into* subjection to our Lord and to His Christ; and, thirdly, the word κοσμος is never used to denote the Heaven where God dwelleth.

Now, although the Received Greek Text has not fallen into the error of inserting *τουτου* after *κοσμου*, it has altered *ἡ βασιλεια*, *the sovereignty*, into *αἱ βασιλειαί*, *the kingdoms*, and so has stated what is not true. The Lord Jesus spoke of Himself as one going into a far country to receive for Himself a sovereignty, and to return. When the iniquity of the earth shall have attained its full development, and the Ancient of days shall sit to judge it (see Dan. vii.), the sovereignty of the world, long delegated to successive Gentile Empires, will be resumed by the Throne of God, and the Son of Man shall be invested therewith. He will then receive the sovereignty of which He speaks in Luke. As soon as the investiture so fully described in Daniel has taken place (see Dan. vii.), it will be *in Heaven* instantly recognised. There (not on earth) great voices will be heard saying, "The sovereignty of the world became the sovereignty of our Lord and of His Christ." But, although the sovereignty of the world will be His as soon as He is invested therewith, the kingdoms of the world (*αἱ βασιλειαί του κοσμου*) will be still in the grasp of that Evil One who once, in a moment of time, showed to the Lord Jesus in the days of His humiliation "*all the kingdoms of the world and the glory of them*," and proffered them to Him. In this passage of Matthew only, and in the parallel passage in Luke iv. 5, is the expression *αἱ βασιλειαί του κοσμου*, used in the plural. Christ will assume

the sovereignty of the world (την βασιλειαν του κοσμου) in order that He may rescue the kingdoms of the world (τας βασιλειας του κοσμου) from the grasp of the Destroyer. Every one who understands the vii. of Daniel and its connection with Rev. xi. 15, will see that ἡ βασιλεια, not αἱ βασιλειαί, *must* be the reading here.

The ancient reading is most undoubtedly correct.

#### REV. xvii. 16.

The reading of the Received Greek Text is και τα δεκα κερατα α̇ ειδες επι το θηριον, etc. "And the ten horns which thou sawest on the Beast," etc. This reading is inadmissible on two grounds.

First, grammatically. If horns had been brought, and placed on the head of the Beast, επι might have been followed by an accusative; but seeing that the horns are spoken of, not as brought to the Beast, but as belonging to the Beast, επι could not have been used with the accusative. Movement to a place is always indicated by επι with an accusative.

Secondly, not only this chapter, but all Scripture, when referring to the period here spoken of, teaches that Antichrist, though possessed of the power of the Ten Kingdoms (for the kings of those kingdoms concur in owning him as their federal head) is, nevertheless, distinct from the kings themselves, and they and he act concurrently. Accordingly, the ancient reading is τα

δεκα κερατα ἃ ειδες ΚΑΙ το θηριον — “The ten horns which thou sawest AND the Beast.” They could not be spoken of as acting apart from him.

The ancient reading, therefore, must be received in this case also.

#### MARK vii. 19.

*Καθαριζων παντα τα βρωματα.* “Cleansing all kinds of food.” I suppose that few will question that the ancient reading, *καθαριζων* (found in B, 8, A, L, X, Δ, E, F, G, H, S,) is to be received here. The Lord by His reply to the question of the Disciples, cleansed all kinds of food—that is, pronounced them all to be clean. Thus Origen—*ελεγε ταυτα ὁ Σωτηρ καθαριζων παντα τα βρωματα.*

Other examples might be given; but these may for the present suffice. They throw no slight weight into the scale of Ancient Authorities.

## CHAPTER XXVI.

TENDENCY IN MODERN MANUSCRIPTS TO  
AMPLIFY.

IN comparing Texts founded on ancient, with those founded on more modern authorities, we shall find that the latter contain many *added* words, or clauses, that are not found in the latter. The same may be said of Versions. They are often diffuse, when the original is concise.

This is just what might be expected. Both Copyists and Translators are apt to become Expositors. They seek to define, explain, illustrate, and expand, and so add to the Scripture. These attempts, even when made with good intent, are not always harmless in their results.

It is well known that copyists sometimes inserted in the margin of their copies words or clauses which they intended merely as illustrations. In process of time, these marginal notes became incorporated into the Text. Thus, no doubt, the clause respecting the three heavenly witnesses, in 1 John v. 7, was introduced. Few would defend that insertion now; but it was at one time fiercely contended for.



There can be little doubt that the desire to emphasize a most important truth led some copyist to insert thrice, in the ninth of Mark, a verse which in the more ancient Manuscripts occurs only once. The verse is "where their worm dieth not, and the fire is not quenched." It is true that in the present case, no evil result is produced by the repetition. But it might have been otherwise. That which is true in itself will, if placed in wrong combination, generate error. In the present case, there is no such wrong combination. Nevertheless, the tendency to add is one against which we have to guard.

In the concluding part of the same chapter, the clause, "every sacrifice is salted with salt," is not found in the earliest Manuscripts. It is absent both in B and  $\aleph$ . Probably the clause is incorporated into the Text of a marginal illustration, just in the same way as the words respecting the heavenly witnesses were inserted. A person "salted *with fire*," and "a sacrifice salted *with salt*," are two very different thoughts—so different that they are not at all likely to be contextually associated. It is the habit of Scripture to distinguish between the various links in the chain of Truth, and to consider them separately: on the other hand, it is the habit of the human mind to be impatient of distinctions, and to mistake resemblance for identity. "Fire," regarded as that which salteth, and "fire," regarded as that which feeds on (קטר)

that which is sacrificially presented to it on the altar, suggests thoughts which are not to be confused, but to be considered in their distinctness.\*

\* The words "Salt is good" show that salt is here used as the emblem, not of that which is noxious or destructive, but of that which is blessed. Every one (who is *salted*, as all believers are) must be salted with "*fire*"—"fire" being the emblem of the holiness of God. All believers, seeing that "the new man" is created in them "according to God (*κατα θεον*) in righteousness and true holiness," have necessarily in them elements of Divine character, causing them to savour of God. A similar limitation of "every one" is found in 1 Cor. xii. 7—"The manifestation of the Spirit is given to every one [to whom it is given] *to profit withal*." All men have not the gifts of the Spirit; but they are given to those who have them, not for purposes of display or vain-glory, but *for profit*. So here, every one who is salted is salted *with fire*.

The clause, "Every sacrifice shall be salted with salt" is doubtless founded on Leviticus ii.; where it is commanded, not that every *sacrifice* (זֶבֶחַ, *θυσια*) should be offered with salt, but that every *meat-offering* (מִנְחָה, *προσφορα*, Heb. x. 8.—*δωρον θυσιας*, Sept. Lev. ii.) should be offered with salt. There would be a difficulty in the use of *θυσια* alone in this passage, whether it were taken in a generic sense, as including all kinds of offering; or in a specific sense, in which it would mean the peace-sacrifice, as in Heb. x. 8. We do not find in Leviticus that all kinds of offering were to be offered with salt. The command given respects the meat-offering only. It might be said that every *προσφορα* (meat-offering) must be salted with salt; but not every *θυσια*. Accordingly *θυσια*—זֶבֶחַ is not used in Lev. ii., but

Often the Scripture speaks to us of things of which we are utterly ignorant, and then, of course, it expects us to take the place of ignorance; but sometimes it addresses us as those who have, or ought to have, a knowledge which we are expected to employ. "In malice be children, but in understanding be ye men." Safeguards and limitations which our own knowledge enables us to supply, and which it is our duty to supply, are, commonly, not provided for us in the Scripture, although sometimes they are. Thus, when the Apostle speaks of God as "putting ALL THINGS under the feet of Christ," he tells us (what indeed we ourselves ought surely to know) that God is not included in the ALL THINGS: "But when he saith, all things are put under him, IT IS MANIFEST that he is excepted which did put all things under him." (1 Cor. xv. 27.) Commonly, however, we are expected ourselves to supply the necessary limitations. Thus, when we are directed to do unto others what we would that they should do unto us, we must understand

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מִנְחָה. When *θυσια* is used in its specific sense, as the translation of מִנְחָה, it is contrasted with the *burnt offering*, ὁλοκαυτωμα, and with the *meat-offering* προσφορά; and with *offerings for sin* (περι ἁμαρτίας), and is appropriated to the *peace-sacrifice*. (See Heb. x. 8.) This is one of the reasons probably why this clause is not found in the earliest Manuscripts.

the latter clause to mean, what we should (rightly) desire that they should do unto us; for there are cases in which our desires might be evil desires; and such desires must in no case be gratified. "Ask and ye shall receive:" but not if we ask amiss. "Give to him that asketh thee" does not mean that we should act blindly, and give for the encouragement or promotion of known evil. "If any man will not work, neither let him eat:" yet such an one might ask importunately. When it is said, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you for my sake," we find in the more modern Manuscripts the words "falsely" added—a limitation so obvious, that its insertion is not required. So also in the clause, "Whosoever shall be angry with his brother [without a cause] shall be in danger of the judgment;" the most ancient Manuscripts omit the bracketted words. Certainly, there is no need for their insertion, for both Scripture and conscience testify that righteous anger is a duty—not a sin. Generally speaking, it is the habit of the ancient Manuscripts to omit, and of the more modern to insert, such words of limitation. This is just what might have been expected, for as declension increased, cavilling increased. Simplicity gave place to sophistry; and those who taught aright found it necessary to enforce limitations which uprightness and holy intelligence had been accustomed intuitively to supply.

The enforcement was, no doubt, necessary; but great care should have been taken to prevent words, needful in exposition, from being added to the Scripture. In the two examples just given, the sense is in no way affected by the addition of "*falsely*," and "*without a cause*." No undue restriction is by these words imposed. But this cannot be said of every case of addition. Thus in Matthew vi., we twice find the words, "Thy Father which seeth in secret shall reward thee." In both cases, the more modern Manuscripts add the word "*openly*." That addition materially affects the sense, for it limits the operation of the hand of God to rewarding openly. Why should such a restriction be added? Does God never reward silently and secretly, granting a peace that passeth understanding? In questions of "readings," if the external evidence be so evenly balanced as to hinder decision, the most comprehensive rendering should certainly be preferred. The like may be said of questions of translations.

Again: we are accustomed to find in the ancient Manuscripts, especially in the commencement of Books and chapters, *generic* words, and *general* statements, followed subsequently by more specific words and definitions that supply the needed limitations. Thus, in Matthew vi., we find in the first verse, according to the ancient Manuscripts, the generic word "righteousness" (*δικαιοσυνη*). "Righteousness" is a comprehensive word, indi-

cating all deeds done in conformity with the requirements of God. Almsgiving, prayer and fasting, are subsequently mentioned as some of the specific forms—the instruction of the passage being, that whatsoever the specific form of the righteousness, it should not be accompanied by publicity, or display. Why then should the comprehensiveness of the chapter be destroyed by substituting (as some modern Manuscripts have done) the specific word “alms” or “almsgiving,” for the generic word “righteousness”? Why should we take from the chapter its designed comprehensiveness—its instructions being intended to apply to *all* forms of Christian service? The ancient Manuscripts give to the chapter its proper width: the modern, narrow it.

Again: it is the habit of the Scripture to teach *gradually*, and in parts. In the commencement of the Epistle to the Hebrews, for example, we are taught, summarily, that the object of the Messiah's first coming was to effect “purgation of sins.” *Καθαρισμον των ἁμαρτιων ποιησαμενος* (such is the reading of the older Manuscripts) *εκαθισεν εν θεξια της μεγαλωσυνης εν υψηλοις*. “After he had made purgation of sins, he took his seat at the right hand of the majesty on high.” We are not told in this passage *whose* sins he purged away; or how, and by what agency he purged them. We are simply taught the great general truth that He did effect “the purgation of sins.”

*Subsequently*, we are taught that He did this “by Himself” alone; and that the sins that He purged away were “our” sins; *i.e.*, the sins of all “the household of faith,” but these limitations are not supplied until afterwards. They form the subject of subsequent parts of the Epistle.

As corruption advanced in the professing Church, and when the great truth began to be denied that Christ did, “by Himself” *alone*, effect purification of sins, and when His work on the Cross was said to bring *salvability* merely, not *salvation*; and when redemption was extended to the unbelieving world, we can easily understand that the words before us, wrested from their connexion with the rest of the Epistle, would be used for purposes of evil. Hence the temptation to safeguard these words, so as to save them from perversion. But it is not wise to alter the methods of God because of the wilfulness of men.

I will refer to one more passage, Colossians ii. 11. We must take great heed that we do nothing to detract from, or, in any way, lessen the perfectness of that unearthly condition of life and glory above the heavens into which Christ has entered as our Forerunner and First-fruits. It is a condition of being that is altogether, and in every sense, *κατα πνευμα*—according to the Spirit, and not *κατα σαρκα*, *according to the flesh*. “Our life is hid with Christ in God. When Christ who is our life, shall appear, then shall we also appear



with him in glory." "The first man is of the earth, earthy (*χοϊκος*): the second man is from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy we shall also bear the image of the heavenly." Such is the condition of un-earthly glory which at present pertains to our Representative above the heavens. And seeing that we are regarded, from the moment we believe, as having a legal oneness with Him, the same condition of life in glory pertains to us, not actually, but in the judicial estimate of God; for we are, even whilst in this world, as Christ IS. (See 1 John iv. 17.) Accordingly, when our anti-typical circumcision (effected by means of the oneness which God has given us with our risen Head) is spoken of, it is said: "In whom also ye were circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ" [*i.e.*, Christ-circumcision — circumcision received in Christ]. Such is the ancient reading. More modern Manuscripts added the words "sins of"—"putting off the body [of the sins of] the flesh." That is true; but it is only part of the truth. In Christ risen we are separated not only from our sins, but from the whole of our Adamic condition of being in body, soul, and spirit. The first Adam was made a living soul (*ψυχὴ ζῶσα*), the last Adam was made

a quickening spirit (*πνευμα ζωοποιουν*). It is with the latter that we are one.

As corruption increased in the Church, there arose a tendency to explain all passages which speak of our *representative-standing* in Christ as describing our personal, practical condition here. Thus, when Asceticism arose, and men neglecting their bodies said, "Touch not, taste not, handle not," this text, practically applied, was no doubt, an efficient instrument in their hands for evil. If the distinction between the representative condition of believers in Christ risen, and their practical condition here, had been scripturally held, there would have been no disposition to qualify the words of the Apostle by adding the word, "sins of." But the opposite tendency prevailed, and prevails still. The words are omitted by B, s\*, A, C, D\*, F, G, 17. P, and by the Vulgate, Memph., Arm., and Æth. versions.

Other instances might be given, but probably enough has been said. Let me, however, be permitted again to say, that God has definitely referred us for the knowledge of His will to documents originally written by Himself, and not to those documents as translated, or quoted, or moulded by men. He has bade us search *His* WRITTEN WORD. Surely then, the earliest representatives of that Word that His providence has transmitted to us have the *first* claim on our reverent attention. Consequently, unless the readings can be

proved to be wrong (and we have tests by which they can be tried) they have an undoubted claim to be received. In the many instances I have given, instead of their having been proved to be wrong, they have rather been proved to be right; and in cases where they cannot be *proved* to be right, we prefer to retain them if they cannot be proved to be wrong. In such case we have, of course, to accord to others the same liberty of judgment which we claim for ourselves. Taking the evidence of the ancient authorities as balanced in such a work as that of Dr. Tregelles, we may confidently affirm that there is not one doctrine of our holy faith that they do not uniformly sustain. They maintain nothing that is contrary to true orthodoxy, and they omit nothing that is necessary to its defence.

Some have imagined that, in respect of the Deity of the Son, the testimony of the modern Manuscripts is stronger than that of the ancient. But the reverse is the fact. The words *μονογενης θεος*—*God only-begotten* (John i. 18), (words most important in the Arian controversy,) are found in the ancient Manuscripts *only*. So also in Col. ii. 2, the words *του θεου χριστου*—“*the God-Messiah*”—are found in the ancient Manuscripts *only*. *Ὁς φανερωθη* (1 Tim. iii. 16), instead of *Θς* (which is, no doubt, the reading of the Alexandrine Manuscript\* as well as of B and S), is a stronger testi-

\* Dr. Tregelles told me that he and the late Canon

mony to the Deity of the Lord Jesus than Θεός would have been; for Scripture uses indefinite expressions as the strongest form of denoting that which is infinite and unsearchable. See for example, יוֹשֵׁב בַּשָּׁמַיִם “*One that sitteth in the heavens*,” Psalm ii. 4: and Heb. vii. 8, μαρτυρουμενος οτι ζη. “*One of whom it is testified that He liveth*.” So also, Rev. iv. 3, επι του θρονου καθημενος, “*Upon the throne One sitting*.” So Ὁς εφανερωθη εν σαρκι, “*One who was manifested in the flesh*”—One whose Being is unsearchable. The real ground of these objections to ancient Manuscripts is, that their readings have not been sanctioned by Church-usage, whilst the modern have been. If there existed in the earth a Body miraculously accredited by God, and authorised to canonize and de-canonize at their will, disobedience to its behests would, no doubt, be sin—deadly sin. But there is no such Body. The Apostles only had authority to speak and act as “in the person of Christ” (see 2 Cor. ii. 10): but they have passed away—God having never appointed or intended to appoint any to be their successors. One of the most “perilous” signs of these “perilous times” is the disposition of lapsed, secularized, debased

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Cureton examined, with the aid of a microscope, the passage in question in the Alexandrine MS., and that they were both convinced that the supposed mark in the O of ΘC was caused by a corresponding mark occurring on the other side of the page.

Christendom to arrogate to itself functions and powers which the Church, whilst yet "the pillar and ground of the Truth," never dreamed of claiming.

Nothing can be more hopeless and terrifying, than the aspect of the present corporate combinations of Christendom. No country has been, or is, more favoured than our own: yet what is our condition? Political dissent, throwing itself into association with the wildest forms of Latitudinarianism, maintains that "Civil Duty is to be separated from religious Truth," and that the Bible is, in legislation, to be ignored. In a word, God may rule in Heaven, but man is to govern upon earth: as if man could govern apart from God, and not lead to Satan and the pit. On the other hand, Anglicanism is madly rushing back, doctrinally and practically, to Rome. Our parishes are being defiled with Mass-houses: our families with idolatry and the Confessional. "Men are heaping up to themselves wrath, against the day of wrath and revelation of the righteous judgment of God:" whilst Evangelicalism, bewildered, seeks, instead of turning unto God, a refuge in compromise, and consents to recognise philosophic Christianity and Sacerdotalism as different "Schools of thought;" not so separate from one another, or so separate from itself, as to preclude all being brought together into the comprehensiveness of a circle in which Truth gives place to Charity.

There are lesser combinations also, but they afford no ground for hope. There are some, for example, who (*although they have widely wandered from the guidance of the Scripture*) do, nevertheless, imagine themselves to be "the one Body" of Christ, in whom the living voice of the Spirit is, and who therefore claim to speak and act with the authority of God: whilst others, hopeless of unity, agree to differ, and make a general acknowledgment of Christ their ground of practical union, without requiring adhesion to the *doctrines* of Christ. And yet, the Scripture saith, "He who advanceth, [or "leadeth forward" *ὁ προαγων*] and abideth not in *the doctrine* of Christ, hath not God"! (2 John 9.) Is discord no sin? Is it not required of the people of God that they "should be perfectly joined together in the same mind, and in the same judgment"? (1 Cor. i. 10.) Is the trumpet to give an uncertain sound? Can men act together unless they are agreed? A company of mariners may be full of energy and strength; yet if they all differ as to the readings and directions of their chart, how can they expect to escape destruction, where quicksands, hidden rocks, and treacherous currents abound? Clearly, the days of Gentile Christendom are numbered. It has chosen to please men, and has, therefore, ceased to be the servant of Christ. It has "not continued in God's goodness"—it has refused to repent, and therefore "EXCISION" is its irrevocable doom.

There is indeed a remnant to whom it may be said, "Fear not, little flock." Yet that little flock has reason to rejoice with trembling; for they are scattered, ignorant, and weak in the midst of many adversaries, and many dangers. And although they have reason thankfully to say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not; thy mercies are new every morning: great is thy faithfulness": yet they must take care to add, "Let us search and try our ways, and turn again to the Lord"; for we have all greatly wandered. Even true Christians may and do build "stubble" instead of "gold" upon the *one* foundation. We deserve heavy chastisement, and have especial need to ask that in our case, "mercy might rejoice against judgment."

Holy Scripture is being assailed on every side. Few recognise that it is written "*in words taught by the Holy Ghost*" (*εν λογοις διδακτοις πνευματος αγιου*), and that the things revealed therein cannot be received by the natural (*ψυχικος*) man, but only by those who, because of "the new man" created in them, have "the mind of Christ." Spiritual things can be "explained to spiritual persons" only. Neither intellect, nor learning, nor critical acumen will compensate for the lack of "the mind of Christ," which is the gift of God through the Holy Spirit. Nevertheless, men who are incapable of understanding the Scripture may become most efficient instruments in undermining



and perverting it. Coleridge, for example, and Newman (the one a Neologian, the other a Traditionalist)\* have revived in this country systems which avowedly take from the Word of God its supremacy, and either leave the soul "rayless and rudderless" to perish in the bewilderments of doubt and scepticism, or else deliver it over to the chains of a heartless and debasing superstition. Millions have perished thus: and millions are thus perishing still.

The writer, too, of the Article we are considering (though far from being an ally either of Coleridge or of Newman) has (unintentionally, I believe,) pierced the very vitals of Truth; for he cannot denounce (as he has done) the *earliest* Manuscripts, by which the New Testament Scriptures have been delivered to us, without assailing the authority of those Scriptures, as well as the methods which the wisdom of God has employed in transmitting them. The effect of his Article will surely be to shake to the very foundation the faith of multitudes. They will begin to mistrust that which is WRITTEN, and then, to what shall they turn?

Unless we could trust in the faithfulness of God, we might well look with despair at the prospect before us. The coming darkness is too great, the storm too terrible, for any to escape except those who are watched over by God's faithful and

\* See Appendix.

almighty grace. Accordingly, for our encouragement and comfort, we find such words as these WRITTEN, "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. . . . These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed away from him (*αἰσχυνθῶμεν ἀπ' αὐτοῦ*) at his coming." (1 John ii. 18—28.)

These words do not imply that "the household of faith" are omniscient; or that they can dispense with the aid which Pastors and Teachers, accredited of God, supply. They simply mean, that in the midst of the doubtings and disputings of the antichristian hour, they shall have sure and certain knowledge respecting the questions in debate and when others say "We doubt," they

shall say "We know." They who can wield the sword of the Spirit aright can assail many a stronghold of the Devil, can drive off many an enemy, and cut many a Gordian knot. Some questions there will be that will remain unsolved till the Day of glory dawns; but all questions, the solution of which is necessary for present purposes "of life and godliness," may be determined certainly. Thus, at the present moment, all who are spiritually acquainted with the Scripture, and who use the means with which the Providence of God has supplied them, will reach one of two results: they will either find that they are able satisfactorily to determine the question for themselves; or else, if difficulty remains, it will be found so unimportant, so little affecting any vital question of "faith or manners," that its solution may well be postponed until further light be given. Again, I say, God's gracious care has provided that no such cause of uncertainty should remain as would prevent His servants from coming to fixed conclusions as to all things connected with "life and godliness." On the contrary, He "who has the key of David" has said, that all who keep the hour of His patience, shall find an open door set before them, and unhindered access granted them into all the resources of wisdom, and knowledge, and strength provided for them in the Palace of the great King. God knows the nature of the coming hour of darkness, and has ordered accordingly. His promise is that

to the upright "light shall arise in the midst of darkness": and in that promise they may securely trust. They may with all confidence say—

"Lord, Thou art true, and, oh, the joy  
To turn from others' words to Thine;  
To dig the gold without alloy  
From Truth's unfathomable mine;  
And, 'midst the tempest's fearful shock,  
To anchor on the Eternal Rock."

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## APPENDIX A.

CARELESSNESS IN TRANSCRIPTION THE CAUSE OF  
MANY OMISSIONS. SUCH OMISSIONS EASILY  
RECTIFIED. CANON COOK'S REMARKS ON AN  
OMISSION IN MARK I. 1.

AS examples of carelessness of transcription may be given the substitution in Matthew i. of Asaph for Asa, and Amos for Amon: and many instances of careless spelling (especially in the Sinaitic Manuscript) far too numerous to mention. Errors such as these (often found in names of men and of places) are too obvious to deceive any one. A letter may be written to us very plain in its meaning, and very important as to its contents, and yet it may abound in bad spelling from beginning to end. The value of its information, however, is not affected thereby.

Omissions, too, caused by carelessness of transcription, are not unfrequent. They also are easily detected, and easily remedied by reference to other Manuscripts, and to the sense. In Rom. iv. 1 the sense absolutely requires that *εὕρηκεναι*, "*hath found*" (which the Vatican accidentally omits), should be restored. The Vatican differs from all other Manuscripts in its omission. In John xiii. 10

the Sinaitic Manuscript, differing from well-nigh all other authorities, omits the words "*save his feet*"—words on which the interpretation of the whole chapter depends. So also in Rev. v. 10, the Alexandrine Manuscript omits the important word "us" ("thou hast redeemed us") no doubt through carelessness in transcription, for its omission is corroborated by no authority save that of the *Æthiopic version*—a version so loose and paraphrastic as to be of no value in any *verbal* question, and is opposed by  $\aleph$ , 1, 6, (7) 38, Q, P (e spat), 91, 95, Vulg., Memph., Arm., Syriac, *Hipp.*, *Cypr.* If readings are not determined by a preponderance of evidence such as this, evidence can be of no avail.

Again, in Mark i. 1, the words, "the Son of God," is in the original text of the Sinaitic Manuscript omitted, no doubt through the carelessness of the transcriber: the omission being countenanced by no other Manuscript of weight.

I must, however, dwell a little longer on this verse, not with reference to the omission, for it is evidently a mere blunder, but with reference to the remarks of Canon Cook thereon.

Canon Cook condemns the omission, and that most rightly. Referring to its omission by the Revisers (for strange to say they have omitted it) Canon Cook says:—

"On what authority do the Revisers rely? The answer will surely astonish most readers. They

“have actually but one uncial MS., one which they  
“seldom follow in doubtful cases, the Sinaitic  
“Codex,  $\aleph$ , corrected, however, by the diorthota, a  
“contemporary hand; and two cursives, 28, 255.  
“Against the omission, their own highest autho-  
“rity, B; the authority to which they attach  
“special importance when it countenances omis-  
“sions, D; also L, and in a word all other uncials,  
“all other cursives, and without any exception  
“all ancient Versions.” [Tregelles unhesitatingly  
retains it.]

Canon Cook then goes on to say: “Tischendorf,  
“however, alleges patristic authority. To that  
“authority I should attach the very highest im-  
“portance; but it seems to me evident, on refer-  
“ring to the passages which he quotes, that the  
“words were omitted simply on the ground that  
“they had no bearing upon the points in question.”

I have read this with much pain. Does Canon Cook indeed think that any amount of patristic citation could by any possibility weigh against the all but universal consensus of all Manuscripts, not to speak of the Versions? Surely, if such “patristic authority” could have been cited, it would not have had the weight of a feather in the balance when confronted with the mass of Manuscript evidence opposed to it.

Canon Cook, however, is, I regret to say, otherwise minded. He speaks of the Article in the *Quarterly Review* as supplying a “singularly com-



plete array of authorities which all critics recognise as highly important, especially of Fathers far more ancient than any Manuscripts, *and infinitely superior to them in weight*,\* together with the arguments derived from the inspection of Manuscripts, and from the early Versions."

If, then, the testimony of Patristic citations had in the case before us been against the evidence of the Manuscripts, the former would have been pronounced by Canon Cook "to have been infinitely superior to them in weight." This involves a question of transcendent and *vital* moment. In my opinion such a judgment subverts the authority of God's Word written, as fatally as any of the reasonings of Neology, or any other form of infidelity. The methods of God are despised, and other methods daringly substituted in their room. If any question be vital, this must be.

When God speaks of "Scripture," and says, "The Scripture cannot be broken," He speaks of it *as a collective whole*. He speaks of it as One Book by Him written, which shall in its unity and *essential* integrity be preserved and transmitted from generation to generation, until the Day of Glory dawns. Can the Book of God be so destroyed—so deprived of its distinctive oneness as to render it necessary that it should be reconstructed, and that such reconstruction should be effected out of a mass of scattered quotations made by

\* The italics are mine.

uninspired men, which quotations are to be held to be, as to authority, "*infinitely superior in weight*," to the written documents which God has transmitted to us as the alone authoritative exponents of His will? It is inconceivable that men of reflection and capacity could propose anything so monstrous, unless they were blinded by the notion that the Church has, *by using*, divinely accredited that which it has used; and that it has authority similarly to accredit that which, in the future, it may be pleased to use. Admit the required premises, and the conclusion follows. A living voice is to guide us—not a fixed written rule. The written rule ceases to be a rule if unsanctioned by the living voice. This is a very intelligible principle, but it is one against which they who fear God, and venerate His Word, should be, and I trust will be, willing to testify, *even unto death*.

If Church-authorisation be deemed requisite to the rectification of errors which Church-use may have accredited, we can easily understand why they who venture to doubt the validity of such authorization should be so vehemently (not to say virulently) assailed. The question, What documents has God transmitted to us as the authoritative exponents of His will? is virtually supplanted by another, What documents is the Church willing to accredit as the exponents of God's will? No unimportant difference.

When had the Church power to accredit the

testimonies of God? Even when unfallen it had no such power. Holy men in the Church, inspired by God for the purpose, "spake as they were moved by the Holy Ghost" (*the fact of their inspiration being attested by miracles and signs*), and so "the oracles of God" were given and accredited—accredited not by man, but by God. The Church had to receive and obey—not to accredit. In holding forth the Word of life, they held forth that which God—not they, had accredited. The pedestal does not create the light that it sustains, or give to it its character. Even when the Church was gathered in its integrity under the Apostles, it was but the pedestal of the lamp of Truth. If then the Church, when united and unfallen, could not accredit; much less can a lapsed and fallen Church accredit.

Nevertheless, that Written Word which God has accredited, remains: and a remnant according to the election of grace, remains also. They have, through God's faithful grace, an unction from the Holy One, whereby they have power to understand, and to prove all things that are submitted to them for purposes of life and godliness. Although part of the Word of God has, through human carelessness, been marred, yet its unmarred portions supply a sure test whereby to try all that may be proposed to us for the emendation of the parts that have been marred. We scorn no evidence that is presented to us; but we test it, and if

satisfied, accept it. If not, we come to no conclusion. Let that which is uncertain, remain uncertain. Facts are facts, and cannot be ignored. If facts are against a fixed conclusion, let no conclusion be drawn. Where Divine authority is claimed there is an intolerance of undetermined questions; but they who are content merely to follow such evidence as the Providence of God has supplied, are prepared to trust in Him, and leave undetermined those things on which He has permitted (it may be in chastisement) a cloud to rest. In doubtful cases, when seeking to assist others, it is our duty to supply every known fact, and then to leave the decision to the conscience and judgment of each individual believer. In such cases, let every one be fully persuaded in his own mind whether he reject, or whether he approve. God will finally determine the rightness or the wrongness of each conclusion, individually formed. In respect of no doubtful question are we to exercise lordship over the consciences of others. There are questions which may reasonably be considered as doubtful, and which will probably remain doubtful, till the Priest having Urim and Thummim returns.

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## APPENDIX B.

## DOUBTFUL QUESTIONS.

As an example of questions on which many may be expected to hesitate in coming to a positive decision, I may mention the genuineness and authenticity of the twelve concluding verses of the Gospel of Mark. Strong opinions have been advanced on this subject. Some maintain that these verses are both genuine and authentic. Others (among them Dr. Tregelles) plead for their authenticity, but do not admit their genuineness. Others refuse to admit either their authenticity or genuineness. A full statement of the question may be seen in Tregelles's "Account of the Printed Text of Greek New Testament," pp. 246—261. This work should be in the hands of all who are enquiring into these subjects. It is published by Bagster; but only a few copies now remain.

Dr. Tregelles thus summarises his statement:—

"Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these verses were *not* written by St. Mark, or not found in the best copies. Also they are *omitted* in B (Codex Vaticanus), in the Latin Codex Bobbiensis (*k*), in the old MSS. of the Armenian, and in

an Arabic Version in the Vatican. [They are also omitted in N.] In L. *another* termination is given, and then it is stated that *this* is also extant. On the other hand, it is *perfectly certain*, that from the second century and onward, these verses have been known as part of *this Gospel* (whoever was their *author*). The *conclusions* drawn from the arguments given at length in the place cited above, are—

“I. That *the book of Mark himself* extends no further than ἐφοβούντο γὰρ, xvi. 8.

“II. That the remaining twelve verses, by whomsoever written, have a full claim to be received as an authentic part of the second Gospel, and that the full reception of early testimony on this question, does not in the least involve their rejection as not being a part of canonical Scripture.”

It would seem, therefore, to be the duty of an Editor to insert the passage, but to append a statement of the facts. So every one who pleases can examine the evidence and draw his own conclusion. The absence of the passage from the two earliest Manuscripts is a fact that must have its weight. But, whatsoever the conclusion arrived at may be, no doctrinal verity will be affected thereby. The exclusion of these verses from the MSS. referred to, proves at any rate the jealous (perhaps too jealous) care with which those MSS. were prepared. In the Vatican a space appears to have been left for their insertion, but they were not inserted. The omission of these verses has doubtless been one of the chief causes

of the virulence with which these two MSS. have been assailed : for by rejecting that which Church-use has consecrated, they have sinned against authority. All of course must be involved in that sin who prefer MS. evidence to such authority.

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## APPENDIX C.

## ON JOHN VII. 53—VIII. 11.

"This passage is omitted," says Dr. Tregelles, "in A B C T [and to these may now be added N], all MSS. of the oldest class, by L X Δ, by Cod. 33, and more than fifty other cursive copies, by more than thirty lectionaries, in some of which, if not all, this passage is omitted where it would occur in the middle of a section. In connection with MSS. which omit this section, reference must be made to those\* . . . . . which mark it as doubtful, or transfer it to the end of the Gospel, or place it elsewhere; for all these are *so far* witnesses against its insertion.

"The *versions* to which this section does *not* belong are (i.) the *Old Latin* (as found in Cod. Vercellensis, the revised Cod. Brixianus, and some others), (ii.) the *Peshito*, and (iii.) the *Harclean Syriac*, (iv.) the *Memphitic*, in the MSS. of value and authority, (v.) the *Thebaic*, (vi.) the *Gothic*, (vii.) the *Armenian*. . . . . It thus appears that the oldest MS. authority for this narration is D, and that the only important versions in its favour are the *Vulgate*, and such copies of the *Old Latin* as contain it. The *Vulgate* resolves itself into the testimony of *Jerome*, who mentions that copies existed of both kinds,—those which contained it and those which did not. I have put together the authorities which contain *this narration*, because, in fact, those in which it is found give it in such a variety of phraseology, as exceeds the difference commonly understood by the term

\* Dr. Tregelles gives a list of such MSS., which for the sake of brevity I omit.

various readings. In D, the oldest MS. which contains it, it is utterly unlike the other copies; and they, too, abound in extraordinary variations. This circumstance would weaken the testimony of the authorities which contain this narration, even if there had been a less conclusive array of witnesses (all the oldest MSS. except D, most versions, and *decided* testimony of Fathers) on the other side.

"In the fourth century, this section seems to have obtained a place in some copies (first perhaps in the West, where it was first mentioned), but even then it is spoken of doubtfully; it gradually was received into most MSS., but still with expressions of uncertainty, and with notes of its doubtful authenticity; and thus, even though it were adopted as a part of the printed text by the first editors, yet its genuineness was not believed by Erasmus himself: the same opinion was held in that century by Calvin, Beza, and other biblical scholars. If the last three hundred years have removed all feeling of question from many, it has not been from better grounds of certainty having been discovered, but from that kind of traditional inertness of mind, which has rendered many unconscious of what have been deemed the most manifest facts of criticism.

"We can no more canonize this passage, if it were not genuine Scripture from the beginning, than we can the books of the Apocrypha, or any other writings. If the best MSS., versions, and fathers, know nothing of such a portion of Holy Scripture, it behoves all who value God's Word not to adopt, as part of it, what is not only unsupported by sufficient evidence, but which is opposed by that which could hardly be surmounted. The ancient translators *in general* could not have agreed, in so many countries, to pass by so considerable a portion of this Gospel, if they knew it, or had it in their Greek copies."

It cannot, I think, be doubted that an event

similar to that recorded in this passage did occur in the course of our Lord's ministry. But for an event to occur, and for that event to be *Divinely* (and therefore correctly) *recorded* are two different things. The external evidence against this passage as part of the Divine Record is too strong to be resisted. The internal evidence against its correctness of recital is scarcely less so. The statement that the Lord Jesus stooped down and wrote with His finger on the ground, little accords with all that we elsewhere read of His action and demeanour, which were ever dignified. And although sins great as that of which we here read, were, by His sovereign grace forgiven, yet we do not read of their being forgiven without some *expression* of faith or of confession being afforded by those who were recipients of the forgiveness. No such expression is recorded here. Nevertheless, it is on the ground of the external evidence that the question must be decided. The omission of the passage affects in no sense any article of our holy faith.

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## APPENDIX D.

## DOCTRINES OF COLERIDGE.

IT would seem that the Arch-Enemy of Christ and of His Truth is being permitted to revive in England the instrumentalities by which in the second and third centuries he subverted, especially in Alexandria, the authority of Holy Scripture, and caused Sacerdotalism, and Philosophy Christian, Jewish, Greek and Oriental, to create that chaotic vortex of wild imaginations which dared, and in the fifth century received, the just judgments of God, causing Eastern Christendom for ages to be morally what Sodom and Gomorrah physically are—a desolation and a curse.

Neology, which is nothing more than a revival of Alexandrine Scepticism, has, like Sacerdotalism, dealt a deadly blow at the supremacy of Holy Scripture. Coleridge was the great means of introducing its influence into England.

The following extract from Dr. Buchanan's Lectures on Justification, p. 480, will sufficiently show the character of Coleridge's system:—

“Coleridge's philosophy, as well as his application of it to Theology, is entirely based on his favourite distinction between the Reason and the Understanding, or the intuitive

and the logical faculties. The former he held to be superior to the latter, and the ultimate test and judge of all truth, whether natural or revealed. He always connects this supreme faculty, and sometimes seems even to identify it, with the 'Logos.' It is not easy to determine whether he, and his disciples, mean to denote by that term a *faculty* or a *person*; but it is the less necessary to do so, because the faculty and the person, even if they be distinct, are held to be inseparable, and to co-exist, invariably and universally, in the human mind. It may be that the personal 'Logos' is there, to diffuse his light, and that Reason merely receives that light and reflects it: or that Reason itself is the 'Logos' in man, as 'the image of God' in which he was created. It is enough to know that they are either one and the same, or inseparable from each other. Of this 'Logos' or 'Reason' we are told that 'there is a Light higher than all, even "the Word that was in the beginning" the Light, of which light itself is but the shekinah and cloudy tabernacle;—the Word, that is Light for every man, and Life for as many as give heed to it.' We are further told that 'the universal Reason' is 'the image of God,' and is 'the same in all men:' that 'the reason and conscience of man, interpreted by the Understanding, is the everlasting organ of the Spirit of truth,' and that the 'Reason' or the 'Logos' is 'the inward Light,' which is not human, but divine. As this light exists in all men by nature, and needs only to be discerned to renew and save them, they are not absolutely dependent on any outward Revelation, although it may be useful in quickening the Reason, while Reason still continues to be the ultimate test and judge even of Revelation itself: and consequently it may be true, as some have thought, that 'what the best heathens called Reason—and Solomon, Wisdom,—Paul, Grace in general,—John, Righteousness or Love,—Luther, Faith,—and Fénelon, Virtue,—may be only different expressions for one and the

same blessing—the Light of Christ, shining in different degrees under different dispensations.’” — *Confessions of an Inquiring Spirit*, XXXIX., p. 12; *Aids to Reflection*, XVIII., 4; *Biogr. Littera*, I., LVIII.

It is very evident that there can be no more efficient means of making the Word of God of none effect, than by substituting for it, either the Traditions of the Church or the supposed living voice of the Spirit in the Church, or the supposed existence in man of a Divine principle, such as Coleridge imagined his “Logos” or “Reason” to be. Mysticism in all its forms (whether as seen in Russia, Germany, France, or England) has ever been one of the most dangerous of the deceptions employed by Satan to lead away from the true knowledge of Christ and of Salvation through the imputation of His merits only.

Whilst Sacerdotalism and Neology are, as at present, successfully sowing Western Christendom with seeds of death, it would be madness to suppose that any corporate Body could be formed to whom the revision of the printed Text of God’s Word could be safely entrusted. The blind cannot see. Spiritual enlightenment is needful for dealing with spiritual things. This, it will be said, all claim. Yes; and God will finally determine who have it, and who have it not. The Great Shepherd will preserve His sheep. They, and they only, will have sufficient enlightenment to preserve

from that *ἐνεργεία πλάνης* (2 Thess. ii. 11) which is now working around us, and will prosper till the appointed end. We trust in God both for the preservation of His Word, and for the preservation amongst His people of such light and knowledge as shall enable them to understand and use that Word till the hour of danger shall have passed, and "the morning without clouds" have come.

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## APPENDIX E.

## EXTRACTS FROM THE WESTMINSTER CONFESSION.

“ THE authority of the Holy Scripture, for which  
 “ it ought to be believed and obeyed, dependeth  
 “ not upon the testimony of any man or Church ;  
 “ but wholly upon God (who is truth itself) the  
 “ author thereof: and therefore it is to be received,  
 “ because it is the Word of God.”

“ We may be moved and induced by the testi-  
 “ mony of the Church to an high and reverend  
 “ esteem of the Holy Scripture: and the heavenli-  
 “ ness of the matter, the efficacy of the doctrine,  
 “ the majesty of the style, the consent of all the  
 “ parts, the scope of the whole (which is, to give  
 “ all glory to God), the full discovery it makes of  
 “ the only way of man’s salvation, the many other  
 “ incomparable excellencies and the entire perfec-  
 “ tion thereof, are arguments whereby it doth  
 “ abundantly evidence itself to be the Word of  
 “ God: yet notwithstanding, our full persuasion  
 “ and assurance of the infallible truth and divine  
 “ authority thereof, is from the inward work of the  
 “ Holy Spirit, bearing witness by and with the  
 “ Word in our hearts.”

“ The infallible rule of interpretation of Scrip-

“ture is the *Scripture itself*; and therefore, when  
“there is a question about the true and full sense  
“of any *Scripture* (which is not manifold, but one),  
“it must be searched and known by other places  
“that speak more clearly.”

“The supreme judge, by which all controversies  
“of religion are to be determined, and all decrees  
“of Councils, opinions of ancient writers, doctrines  
“of men, and private spirits are to be examined,  
“and in whose sentence we are to rest, *can be*  
“no other than the *Holy Spirit speaking in the*  
“*Scripture.*”

*For further remarks on these subjects see “Doc-  
trines of Popery on Holy Scripture and Tradition  
considered,” as advertised as end.*



## POSTSCRIPT.

SOME who reject the charge of the Reviewer against the *substantive* disagreement of B and  $\aleph$ , do, nevertheless, think that his statement respecting the multiplicity of "differences" in the Greek Text may be admitted as accurate. I demur to this. The variations are numerous; but his statement conveys a false impression. It exceeds the truth; and further, is used as a ground of *criminal* charge against the Manuscripts.

It would perhaps be too much to say that the Reviewer has *distinctly affirmed* that the discrepancies found in B and  $\aleph$  are "essential differences;" yet he uses that expression in such close connection with his deadly charge against these Manuscripts, that every uninstructed reader would most certainly conclude that they differ *essentially* (and that frequently) not only from the standard adopted by the Reviewer (whatever that may be), but from each other. The perpetual discordance of the two Manuscripts is made one of the grounds on which he pronounces them to be two "of the most corrupt copies extant," and "depositories of the largest amount of fabricated readings which are anywhere to be met with." They are both accused of bearing

false witness; moreover, their witness (it is said) does not agree together.

All variations (it must be remembered) are not "differences" in the sense in which that word is used in the present controversy. This is proved by the fact that there are hosts of mis-spellings in **N**, and some in **B**, which no critical editor thinks of noticing as "differences." Twenty and more may be noted in Matthew v., and twelve in Romans i. In fact, such mis-spellings abound everywhere in **N**—sometimes being errors, sometimes abbreviations.—Thus *ι* is frequently substituted for *ει*. Besides the mis-spellings which are not noticed by Editors, there are also a great number of *variations* of spelling which are (often needlessly) recorded. Of what consequence is it whether we read *αρσην* or *αρρην*; *Μαθθαιος* or *Ματθαιος*; *Φαρισειοι* or *Φαρισαιοι*; *αλλ'* or *αλλα*. In our six English Translations of Luke iii. 1, we find the following variations:—

Wiclif . . . . .	In the fifteenth yeer.
Tyndale . . . . .	In the fiftenthe ycare.
Cranmer . . . . .	In the fyfteneth yere.
Geneva . . . . .	In the fyftenth yere.
Rheims . . . . .	In the fiftenth yere.
Authorized, 1611 . . . . .	In the fifteenth yeere.

We do not treat such variations as "differences;" yet in collating the Greek, variations less marked than these are noted by critical Editors, and con-

tribute to swell considerably the list of discrepancies. Yet even if we include them, and also all trivialities and palpable clerical blunders, the statement of the Reviewer is still far beyond the truth.

Test his statement by the Epistle to the Romans. The first chapter has thirty-two verses. In seven of these verses there are variations in the Greek Text of B and  $\aleph$ .

Verse 1. B reads, *Ιησου Χριστου* :  $\aleph$ , *Χριστου Ιησου*.  
[8. *δια Ιησου Χριστου* omitted by  $\aleph^*$ , but inserted by  $\aleph^a$ .]\*

16. B reads *Ιουδαιω τε και ελληνι* :  $\aleph$  reads *Ιουδαιε τε πρωτον και ελληνι* : but  $\aleph^a$  corrects the misspelling and brings  $\aleph$  into conformity with B, with the exception of retaining *πρωτον*.

21. B, *ευχαριστησαν* :  $\aleph$ , *ηυχαιστησαν*. No real difference. B, *αλλα* :  $\aleph$ , *αλλ'*—no greater difference than *though* and *tho'*.

27. B reads *αρσην* :  $\aleph$ , *αρρην*—different forms of the same word—*αρρην* being the later form first found in Plato. B, *εαυτοις* :  $\aleph$ , *αυτοις*.

\* The omissions of  $\aleph$  through the carelessness of the transcriber are abundant. In many cases these omissions render the sense of the passage incomplete, and thus prove themselves to be blunders. Frequently such omissions are corrected in the Manuscript itself *primâ manu*— $\aleph^a$ . Whenever, therefore, the sense requires the correction, and whenever the correction brings  $\aleph$  into harmony with the bulk of other MSS., I accept the correction made *primâ manu* as the true reading of  $\aleph$ .

[28. B ὁ Θεός :  $\aleph^a$ , same.]

29. B, πλεονεξία, κακία :  $\aleph$  transposes.

32. B, δε :  $\aleph$ , γαρ.

B, επιγινωσκοντες :  $\aleph$ , επιγνοντες.

B, ποιουτες, συννευδοκουτες :  $\aleph$ , -ουσιν, -ουσιν. No real difference ; B, according to Hebrew idiom uses the present participle in its non-temporal sense ;  $\aleph$ , the present indicative in its non-temporal sense.

I have said there are seven verses in which there are variations ; but if we admit the corrections of  $\aleph^a$  there are only *six*. Of these variations, three are merely variations of spelling ; and two transpositions. The omission of πρωτον is evidently a clerical blunder, set right by the other Manuscripts ; and the other variations are trivialities to which nothing but hypercriticism would attach any importance. *Επιγινωσκοντες* might be translated “who though knowing” according to the abstract and non-temporal sense of the present participle ; and *επιγνοντες*, “though they knew.”

In the second chapter there are twenty-nine verses, and in four of these there are variations.

In verse 2, B reads δε :  $\aleph$ , γαρ.

13 inserts τω before Θεω.

16. B reads εν ἡ ημερα :  $\aleph$ , εν ἡμερα οτε [a difference not affecting the meaning], and in same verse B reads δια Ιησου Χριστου : and  $\aleph$  Χριστου Ιησου — omitting δια inadvertently, a mistake corrected in  $\aleph^a$ . In the last verse we find αλλα



twice. In the second *αλλα*, *α* elides the *α*—*αλλ'*. Really, therefore, there is in this chapter no difference, save *δε* and *γάρ* in verse 2.

I have not space to continue the comparison in detail. If given, it would greatly confirm the conclusion to which the analysis of the first two chapters brings. I must content myself with stating generally, that there are in the Epistle to the Romans 432 verses, and that in 145 of those verses there are variations in the Greek Text of B and *α*. Consequently, there are 287 verses in which there is agreement. This is something far different from that which the statement of the Reviewer would lead us to expect. I believe my calculation is correct; but even if it should be to a certain extent inaccurate, the statement of the Reviewer would still be effectually disproved.

Besides which, it must be remembered that (although I have given him the advantage of counting all the variations) I maintain that it is a concession that ought not to be demanded or made, especially as his statement is intended to support a *criminal* charge against these two Manuscripts.

Such variations as *ηυχαιστησαν*, *ευχαιστησαν*—*αρρην*, *αρσην*—*υπο*, *υφ'*—*αν*, *εαν*—*ασεβη*, *ασεβην*—*αλλ'*, *αλλα* (seven times) *εζην*, *εζων*—*δι'*, *δια*—*ανηγγελη*, *ανηγγελλη*—*Μαριαμ*, *Μαριαν*—*συγγενην*, *συγγενη* are not “differences:” they are only different modes of

presenting to the eye and to the ear the same words and the same thoughts. They are mere variations of spelling, and should be struck out of the list of differences. Thus the number would be reduced from 145 to 131.

Again, omissions of words or clauses when they are *evidently* the blunder of the scribe, especially when the error is corrected *primâ manu* in the Manuscript itself, should not be regarded as the true reading. The corrected reading should in such cases be received. Thus the number of variations would still further be reduced. Nor (except the sense of the passage is affected thereby) are mere alterations in the order of words or clauses to be regarded as "differences." The testimony of B is not different from that of  $\aleph$  because one says "Jesus Christ," the other, "Christ Jesus"; or because one writes  $\pi\lambda\epsilon\omicron\nu\epsilon\xi\iota\alpha$ ,  $\kappa\alpha\kappa\iota\alpha$ , the other,  $\kappa\alpha\kappa\iota\alpha$ ,  $\pi\lambda\epsilon\omicron\nu\epsilon\xi\iota\alpha$ . Such variations are numerous; and when they are set aside (as in fairness they should be) the differences that remain would be found well nigh as few in number as they are (speaking generally) trivial in character.

The best means of disabusing the public mind (for it is the minds of the uninstructed that we have to consider) would be to publish a simple translation of B and  $\aleph$ . Men would marvel when they found how vastly the conclusion formed by them after reading such a Translation would differ from that which they form after reading the Re-

view. The more they examined into the question generally, the more they would be convinced of the truth of the words of Bentley: "The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single manuscript or edition, but it is dispersed in them all; yet the Text is competently exact even in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them—choose as awkwardly as you can—choose the worst by design out of the whole lump of readings."—*Bentley's Letter to F. H. D. D.* The multiplicity of the variations shows the danger which has threatened the Scripture through the carelessness of men; the character of the variations proves the vigilance with which the faithful Providence of God has watched over and protected the substantial integrity of His Word.

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# CORRIGENDA.

## PAGE

- 194 Romans i. 14, Auth. Vers. reads "both to the Greeks."  
 228 ,, ix. 26, Vat. and Treg. omit "unto them."  
 240 ,, xiii. 1, Treg. agrees with Vat. and Sin.  
 242 ,, xiii. 9, Treg. brackets [namely].  
 242 ,, xiii. 12, Treg. and Vat. read in last clause "but  
       instead of "and." N\* omits both.  
 246 ,, xv. 4, Vat., Sin., Treg., read "and through  
       comfort," etc.  
 246 ,, xv. 8, Treg. omit "Jesus."  
 248 ,, xv. 11, Vat., Sin., Treg. read "and let all the people  
       laud him."  
 250 ,, xv. 33, Treg. read [Amen].  
 289 *For 49, 50, read 49, 51.*  
 296 ,, Jude 20, *read 17.*  
 297 ,, Col. i. 21, *read 22.*  
 304 ,, 1 John ii. 16, *read 18.*  
 304 ,, 1 Tim. iv. 2, *read 1.*

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